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Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow on December 4, 1982,
25th anniversary of His Holiness the Patriarch's hierarchal ministry

See p.

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Head of the Publishing Department
of the Moscow Patriarchate

Christmas in the Patriarchal Cathedral

On January 6, 1983, Christmas eve, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral, and in the evening he officiated at All-Night Vigil, assisted by Archbishop Pitirim of Volokolamsk. With the blessing of His Holiness the Patriarch, Archbishop Pitirim celebrated Divine Liturgy in the morning of January 7. On the feast day itself His Holiness celebrated the second Divine Liturgy. On January 8 and 9, His Holiness the Patriarch celebrated Divine Liturgy, assisted by Archbishop Pitirim. In the evening of January 8 His Holiness officiated at All-Night Vigil.

On January 9, in the evening, His

Holiness the Patriarch received Christmas greetings in the Patriarchal Cathedral. The following arrived to congratulate His Holiness: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Kiprian, Bishop Aleksandr of Dmitrov, Archimandrite Evseviy, acting father superior of the Trinity-St. Sergii Lavra, Archimandrite Niphon, Representative of the Antiochene Patriarchate, Archimandrite Kirill, Representative of the Bulgarian Patriarch, superintendents, deans, rectors, clerics, members of church councils of the Moscow churches and staff members of the institutions of the Moscow Patriarchate.

A Reception in the Kremlin

The CPSU Central Committee, the USSR Supreme Soviet Presidium and the USSR Government gave a reception in the Kremlin on December 22, 1982, on the occasion of the 60th anniversary of the formation of the USSR.

The reception was attended by His Holiness Patriarch Pimen of Moscow

and All Russia and members of the Holy Synod: Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

His Holiness Patriarch PIMEN Interviewed by Novosti Press Agency

Question 1: In connection with the deterioration of the international situation, caused especially by the USA and NATO plans to deploy new American medium-range missiles on the territory of Western Europe, an all-out anti-war movement has started in European countries in which people of all ages, different convictions and religious beliefs are taking part. What, in your opinion, is the role which believers can and should play in the struggle for peace in general and on the European continent in particular?

Answer: Yes, indeed, the anxiety of

Europeans for their future has prompted them to intensify and consolidate their peace forces. You are right in saying that in this truly massive anti-war movement which is growing in many countries of our continent and is being supported similarly in the USA, wide circles of religious believers are taking a most active part.

This was particularly evident last summer during the Second Special Session of the UN General Assembly on Disarmament when we all witnessed and participated in the historically unprecedented world public movement for

disarmament. Religious peacemakers occupied a significant place in it. The distinctive features of the anti-war movement in Church circles today are the involvement in it of the majority of religious leaders and other prominent religious figures and the fact that they are overcoming their seclusiveness; moreover it should be emphasized that this movement is open to cooperation with wide democratic peace circles. It is also marked by a realistic approach to the reasons and consequences of the growth of modern militarism and to the tasks which should be solved by all peace forces.

All this, I believe, testifies to the great opportunities available to religious peacemakers and which politicians and statesmen cannot ignore.

I think that for us, religious people, as well as for all champions of peace in Europe, the struggle against the deployment of new American medium-range missiles in the West of our continent remains vital and urgent. The success of this struggle would mean the deliverance of states, on whose territory these missiles are intended to be deployed, from the threat of destruction in case of an armed conflict.

We believe that religious circles participating in the anti-war movement should do everything possible to facilitate the success of the ongoing Soviet-American negotiations in Geneva on the reduction of nuclear weapons in Europe. Here I would like to emphasize that the peoples of Western Europe have no grounds to fear an "aggression" from the Soviet Union. Everyone knows, furthermore, the statement of the late head of our state, Leonid Ilyich Brezhnev, saying that the USSR unilaterally pledges not to be the first to launch a nuclear strike.

We think that the topical tasks facing believers of Europe and North America are: to support, in every way, the negotiations going on between the USSR and the USA on the limitation and reduction of strategic arms and to demand persistently from the states participating in the Vienna talks to quit the standstill and reach a genuinely just agreement guaranteeing equal security to both sides, as well as to demand from states participating in the resumed Mad-

rid Meeting to reach, as quickly as possible, a positive conclusion by adopting a well substantiated and balanced final document, including a decision to convene a conference on confidence-building and disarmament in Europe.

I am sure that the believers committed to the consolidation of international peace and security, of justice and cooperation on our continent, can do a great deal in this direction, with God's help and in unison with all men of good will.

Question 2: An inter-religious meeting took place in Moscow in 1982 on the initiative of the Russian Orthodox Church and supported by many other religious organizations of the world including the most influential. It considered ways of activating the struggle for peace and of saving "the sacred gift of life". Important decisions were taken. How are they being implemented by the Russian Orthodox Church, in her inner life, her international contacts and her ecumenical work?

Answer: The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was held in Moscow in May 1982 on the initiative of the Russian Orthodox Church, was highly appreciated by religious and secular peacemaking circles in many countries of the world. The topicality of the problems considered at the conference, the participants' constructive and diverse approach to the solution of the tasks facing them, the objectivity and spiritual strength of the final documents have made our forum an effective means of influencing world public opinion, which successfully helps to increase the involvement of the broad masses of believers in the struggle to save humanity and all life from destruction in a nuclear holocaust.

While promoting these goals by every means, we are trying to disseminate the final documents of our conference as widely as possible.

On June 17, 1982, at the Kremlin, I presented the "Appeal to All Governments" from the participants in the conference as well as its other documents to Nikolai A. Tikhonov, Chairman of the USSR Council of Ministers. With a feeling of deep satisfaction I may say that the Soviet Government has assessed

highly the results of the World Conference.

On June 24, 1982, in New York, I presented the "Appeal to the Second Special Session of the UN General Assembly on Disarmament" from the conference to Dr. Javier Perez de Cuellar, UN Secretary-General, who stressed the great significance of our conference in promoting the activities of the believers in the cause of peace, and noted the importance and practical value of its decisions. On the same day, I addressed the Second Special Session on Disarmament and expounded the position of the Russian Orthodox Church and that of the World Conference regarding the tasks confronting the session. We acquainted the statesmen participating in the Special Session with the final documents of our conference.

In response to the "Appeal to Leaders and Followers of All Religions" addressed to the Churches and religious associations to intensify the education of believers in the spirit of peace, last July we held in our country several diocesan meetings of the clergy and laity during which the participants studied the materials of the World Conference and its results.

They were unanimous in their determination to intensify further their peacemaking through prayers and sermons expounding the sense and content of the Christian involvement in building up truly peace-loving relations among men and nations, by contributing to the Soviet Peace Fund, and by other means which show their deep commitment to the cause of peace.

The participants in these meetings supported the Second Special Session of the UN General Assembly on Disarmament and sent concrete proposals to New York addressed to the Chairman of the Session and to the Secretary-General of the United Nations Organization.

Our Department of External Church Relations which maintains inter-Orthodox and ecumenical contacts of the Russian Orthodox Church is carrying out, literally every day, the decisions of the Moscow World Conference.

In order to popularize the World Conference and its results both in our country and abroad, the Publishing De-

partment of our Church is printing pertinent material.

On July 6, 1982, at the Trinity-St. Sergiy Lavra in Zagorsk, a regular meeting of heads and representatives of Churches and religious associations in the Soviet Union took place. It discussed the results of the World Conference and defined ways of translating them into life. Highly assessing the results of the world forum, the participants were unanimous in their desire to persist in their peacemaking in order to create a world in which there will be no room for international conflicts and in which nations will build their relations exclusively on principles of peace and justice.

Question 3: Sometimes in the West the Russian Orthodox Church is accused of being "an agent of the Kremlin" and of pursuing a policy, particularly in questions of war and peace, dictated from "above" and advantageous to the USSR leadership. Would you kindly tell us what underlies the Russian Orthodox Church's stand against the escalation of the arms race and for peaceful agreements among states belonging to different camps on the most important issues of the day?

Answer: The Russian Orthodox Church, as her thousand-year history testifies, has always been active in peacemaking which is an expression of the very essence of the life of grace in Christ, which is love. *Blessed are the peacemakers*, proclaimed our Saviour in His Sermon on the Mount, *for they shall be called the children of God* (Mt 5. 9).

At the same time the children of the Russian Orthodox Church are the sons and daughters of their earthly Motherland. They have experienced themselves or through their near and dear ones the unprecedented hardships of World War II, and are therefore deeply aware of the grief, suffering, and loss brought about by war.

These, and no other reasons, force us churchmen not to remain merely passive observers of the tragic process which may annihilate life on our planet in a nuclear holocaust. We are aware of the necessity of expressing our active civic position aimed at speeding up the disarmament process and establishing

lations among all nations on principles of peace and justice.

As for our concrete views regarding peace, they correspond to those of all Soviet people so clearly expressed in the foreign policy of our socialist state which strives for peace, friendship and fruitful cooperation with all nations and states. This stand for peace is, naturally, profitable for our country, but it is no less profitable for other countries if they do not pursue selfish objectives.

It is high time for notions such as "agent of the Kremlin" to be deleted from the lexicon, remembering how

much evil their use has brought and continues to bring to humanity. The truth of our life cannot be crossed out by negative stereotypes. Our rich and fruitful life is self-evident as experienced in the sixty years of the Union of the Soviet Socialist Republics whose formation we are about to celebrate solemnly.

We, believers, are praying for our earthly Motherland and we believe that its deep love of peace is a great force which is bringing nearer the establishment of peace and justice in relations among all nations of earth.

November 19, 1982

Telegram in Reply from Pope JOHN PAUL II

With warm gratitude I received the wishes kindly sent by Your Holiness. May Christ the Lord bless the ministry of Your Holiness and may He grant us the possibility of increasing our common efforts in the cause of the rapprochement of our two Churches, of peace and friendship among nations.

Assuring you of my sincere brotherly love,

November 18, 1982

JOHN PAUL II

(Translated from Russian)

DECISIONS OF THE HOLY SYNOD

At its meeting on December 3, 1982, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the coming celebration of the 60th anniversary of the formation of USSR.

RESOLVED: (1) that ardent prayers for God's blessing upon our great and beloved Motherland be offered during the national holiday; (2) that a message be addressed to the churchpastors, pastors, monks, nuns and all the God-loving believers of All Russia.

At its meeting on December 28, 1982, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, on the enlarged meeting of the Presidential Board of the Christian Peace Conference which took place in New Delhi in December 7-10, 1982.

RESOLVED: (1) that appreciation be expressed with the results of the enlarged meeting of the CPC Presidential Board in New Delhi;

(2) that the significance of the document "Global Peace from the Asian Perspective" adopted by the meeting, which shows the CPC's anxiety over the actual threat of a nuclear catastrophe and its hope of saving the sacred gift of life through the common effort of all men of good will, be emphasized;

(3) that the honour accorded the participants in the enlarged meeting of the CPC Presidential Board by His Excellency J. Z. Singh, President of the Republic of India, and Her Excellency Mrs. Indira Gandhi, the Prime Minister, be noted with deep satisfaction;

(4) that gratitude be expressed to the CPC Regional Committee in India for their brotherly hospitality to the representatives of the Russian Orthodox Church.

HEARD: the report by Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the Presidium of the Conference of European Churches which took place in Ernst Sillem Hove, near Utrecht, the Netherlands, on October 21-23, 1982.

RESOLVED: (1) that satisfaction be expressed with the work of the CEC Study Programme and with the preparation for the regular consultation of the CEC to be held in Goslar (FRG) from November 22 to 26, 1982, on the theme "The Reconciling Power of the Holy Trinity in the Life of the Church and the World" and in Moscow from May 25 to 31, 1983, on the theme "The Dynamics of Hope—Confidence, Disarmament, Peace". The work and preparation properly reflect two main directions of the CEC studies in the field of ecumenical service and peacemaking. The consultations be considered timely and topical;

(2) that the Fifth Post-Helsinki Consultation of the CEC after the Madrid Meeting be considered useful and in this context the resolution be approved which was adopted by the CEC Presidium hoping for positive results of the Madrid Meeting and calling upon the European Churches to undertake all possible religious and public action in this regard.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the Consultation of the CEC Study Programme on the theme "The Reconciling Power of the Holy Trinity in the Life of the Church and the World" which took place in Goslar (FRG) on November 22-26, 1982.

RESOLVED: (1) that satisfaction be expressed with the emphasis made by the Consultation on the incessant significance and importance of the dogma of the Most Holy Trinity for the Life of the Church and the world;

(2) that the positive significance of the consultation be noted in terms of affirming the importance of the Nicaeo-Constantinopolitan Creed for ecumenical unity;

(3) that the appeal of the consultation to European Christians to become more actively engaged in the struggle for peace, just international economic order and for ecological balance be supported;

(4) that the position and work of the Russian Orthodox Church representatives at the Consultation be approved.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, a member of the Council of "Rodina" Society, on the session of the Board of the Soviet Society on Cultural Relations with Compatriots Abroad ("Rodina") on the 60th anniversary of the formation of the Union of Soviet Socialist Republics which took place in Moscow on November 17, 1982.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the participation of His Grace Anatoly Bishop of Ufa and Sterlitamak, in the 23rd International Congress of Old Catholics which took place in Vienna (Austria) on September 7-10, 1982.

RESOLVED: (1) that satisfaction be expressed with the participation of a representative of the Russian-Orthodox Church in the 23rd Congress of Old Catholics;

(2) that gratitude be expressed to the Catholic Church in Austria for their attention and hospitality to His Grace Bishop Anatoly during his stay in Vienna.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the visit as members of the ecumenical team of Archbishop Vladimir of Krasnodar and Kuban and Georgiy Glushik, a student of the Moscow Theological Academy, representatives of the Russian Orthodox Church, delegates to the WCC Sixth Assembly, to the Federal Republic of Germany from September 15 to October 6, 1982.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the visit to the WCC member-Churches in the Soviet Union by an ecumenical team composed of delegates to the WCC Sixth Assembly from a number of Churches in various regions of the world and the WCC staff members.

RESOLVED: (1) that satisfaction be expressed with the visit of the ecumenical team to the USSR on October 5-18, 1982;

(2) that the significance of such visits be noted for the preparation for the Sixth Assembly of the World Council of Churches and for getting mutually acquainted with the Church life and the ecumenical movement as a whole.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the trip of His Grace Bishop Mefodiy of Voronezh and Lipetsk at the head of a religious delegation from the Soviet Union to the Federal Republic of Germany from October 8 to 11, 1982. The visit was sponsored by the Union of the Soviet Societies of Friendship and Cultural Relations with Foreign Countries.

RESOLVED: (1) that the report be acknowledged;

(2) that the hope be expressed that the visit of religious workers from the Soviet Union to

the FRG will be a contribution to the development of ecumenical contacts and inter-religious cooperation in peacemaking and promote mutual understanding and friendship between the peoples of the USSR and FRG.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Orthodox Church delegation, led by Archpriest Georgiy Moncharov, representative of the Russian Orthodox Church to the Christian Peace Conference in Prague, in the 14th General Assembly of the Ecumenical Youth Council in Europe which took place in Sankt Pölten, Austria, on October 7-23, 1982.

RESOLVED: (1) that satisfaction be expressed with the results of the 14th General Assembly of the Ecumenical Youth Council in Europe and the significance of the involvement of this Christian Youth Forum in peacemaking be noted;

(2) that gratitude be expressed to the Ecumenical Youth Council in Austria for their attention to the delegation of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the trip of His Grace Bishop Anatoliy of Ufa and Sterlitamak and Archimandrite Innokentiy Trosvirnin, deputy editor-in-chief of *The Journal of the Moscow Patriarchate* to Damascus, Syria, from October 18 to 25, 1982, in connection with the jubilee exhibition "Religion in the USSR" at the Soviet Cultural Centre. The exhibition was sponsored by the Soviet-Syrian Friendship Society together with the Publishing Department of the Moscow Patriarchate and dedicated to the 10th anniversary of the formation of the USSR.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the Russian Orthodox Church representatives in the preparations for the opening ceremony of the jubilee exhibition which is to promote cooperation and good relations between the peoples of the Soviet Union and the Syrian Arab Republic.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit to Japan from October 25 to November 1, 1982, of His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, and his participation in the North Asian Consultation on the Preparation for the Sixth Assembly of the WCC.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Christian delegation from the USSR led by Archbishop Vladimir of Krasnodar and Kuban, in the Second Peace Conference between Christians of the USSR and Japan which took place in Tokyo and Amigisan from November 2 to 9, 1982, on the theme "Peacemaking in the Pacific: Responsibility of Christians for World Without Arms".

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the Russian Orthodox Church representatives in the conference to unite the efforts of Christians of the USSR and Japan in their common peacemaking; such conferences to be considered useful in the future.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit to the Soviet Union from November 22 to 26, 1982, at the invitation of the Russian Orthodox Church, by a delegation from Appeal of Conscience Foundation (USA) led by its President, Rabbi Arthur Schneier.

RESOLVED: that satisfaction be expressed with the visit of the delegation and the hope that it will help to create an atmosphere of confidence and mutual understanding between the peoples of the USSR and the USA.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", on the meeting of the Working Presidium and Secretariat of the conference which took place in Moscow on November 24-25, 1982.

RESOLVED: (1) that deep satisfaction be expressed with the meeting, the participants in which discussed the results of the World Conference and reaction to it from different regions of the world, which give grounds to presume that this representative forum had exerted a considerable influence and given a stimulus to the peacemaking activities of many Churches and religious associations of the world aimed at preventing a nuclear catastrophe and saving the sacred gift of life;

(2) that the value of the practical measures undertaken by the Working Presidium to implement ideas and decisions of the World Conference be emphasized; this process will be facilitated by the Round Table discussions on economic

and moral implications of the Nuclear Weapons Freeze which is scheduled to be held in Moscow in 1983 with the participation of religious thinkers and experts;

(3) that the usefulness of the documents adopted by the Working Presidium for the activities of the religious circles be noted. These documents are: "We Pray for Peace, We Call for an End to Arms"—Resolution on Nuclear Disarmament; Message to the 37th Session of the UN General Assembly in support of its peace efforts, and the Appeal to the Heads of State of the USA and the USSR urging them to reach positive results at the on-going negotiations in Geneva.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit to the Soviet Union from November 29 to December 8, 1982, at the invitation of the Russian Orthodox Church by Bishop Dr. James Armstrong and Dr. Claire Randall, president and general secretary respectively of the National Council of the Churches of Christ in the USA.

RESOLVED: (1) that the fraternal visit of the Church delegation from the USA be noted with satisfaction;

(2) that hope be expressed that the visit of the delegation to the Soviet Union will broaden and deepen traditional relations between the Russian Orthodox Church and member-Churches of the council and will serve to better understanding and increase confidence in the relations between the peoples of both countries.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the festivities which took place in Warsaw on December 19, 1982, on the occasion of the 25th anniversary of the Social and Christian Association in Poland, in which Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, participated.

RESOLVED: (1) that the report be acknowledged;

(2) that the traditional relations between the Social and Christian Association and the Russian Orthodox Church which find their expression in common service to peace and justice be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit made by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, to the Netherlands from December 13 to 15, 1982, and

his meeting with the leadership of the International Church Peace Council.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, to England from December 10 to 12 and from December 16 to 26, 1982, at the invitation of the European office of the World Association for Christian Communication.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on a visit by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, to the FRG from September 24 to October 20, 1982, in connection with his participation in the meeting of the leadership of the Christian Publicistic Centres which took place in Frankfurt-am-Main on October 24-25, sponsored by Dr. Hans Wolfgang Hessler, General Director of the United Press Service of the Evangelical Church in Germany (FRG), as a follow-up of the meetings in Moscow in 1981; and also in connection with the participation of a delegation from the Publishing Department of the Moscow Patriarchate in the International Book Fair in Frankfurt-am-Main from October 6 to 11; and also in connection with the work of representatives of the Russian Orthodox Church at the USSR Trade and Industrial Exhibition in Düsseldorf from October 8 to 18; and on meetings and talks of His Grace Pitirim with Church officials and statesmen.

RESOLVED: (1) that the information about His Grace Archbishop Pitirim's participation in the meeting with the leadership of the Christian Publicistic Centres in Frankfurt-am-Main be acknowledged;

(2) that satisfaction be expressed with the participation of the Publishing Department of the Moscow Patriarchate in the International Book Fair in Frankfurt-am-Main and with the participation of the representatives of the Russian Orthodox Church in the USSR Trade and Industrial Exhibition in Düsseldorf;

(3) that hope be expressed that the stay of His Grace Archbishop Pitirim and other representatives of the Russian Orthodox Church in the FRG will serve to deepen the ecumenical and publicistic relations between the Moscow Patriarchate and the Evangelical Church in Germany;

(4) that the active participation of His Grace Bishop Longin of Düsseldorf in the programmes of the Russian Orthodox Church representatives during their stay in the FRG be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the invitation from the British Council of Churches for an ecumenical delegation from the Soviet Union to visit Great Britain in January 1983.

RESOLVED: that the invitation of the British Council of Churches be accepted with gratitude and that the following representatives of the Russian Orthodox Church be included in the ecumenical delegation:

(1) Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

(2) Archpriest Vladimir Sorokin, professor at the Leningrad Theological Academy;

(3) Dr. Aleksei S. Buevsky, Executive Secretary of the Department of External Church Relations;

(4) Nina S. Bobrova, staff member of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Resurrection Parish in Rabat, Morocco.

RESOLVED: (1) that Archimandrite Lev Serpitsky be relieved of his duties as Rector of the Resurrection Church in Rabat due to the expiration of his term of office and that he be placed at the disposal of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate;

(2) that Archpriest Georgiy Davydov, of Moscow, be appointed Rector of the Resurrection Church in Rabat.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Podvorye in Tokyo, Japan.

RESOLVED: that Hegumen Antoniychemisov, of the Vilna Diocese, be sent to Tokyo, Japan, to serve at the Patriarchal Podvorye there.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Exarchate of Central and South America.

RESOLVED: that Archpriest Zinovi Alzhok be relieved of his pastoral duties in the Exarchate of Central and South America due to the expiration of his term of office and that he be placed at the disposal of His Eminence Metropolitan Sergiy of Odessa and Kherson.

HEARD: the report by His Eminence Metro-

politan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the Central European Exarchate of the Moscow Patriarchate.

RESOLVED: that Archpriest Nikolai Petrov, Ecclesiarch of the Resurrection Cathedral Church in West Berlin, be relieved of his duties in the West European Exarchate due to the expiration of his term of office and that he be sent to serve in Moscow.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Russian Mission in Jerusalem.

RESOLVED: (1) that the report be acknowledged;

(2) that Hegumenia Sofronia Rebriy be relieved of her duties as Mother Superior of the Gorneye Convent in Jerusalem due to ill health and according to her petition and that gratitude be expressed to her for her work, and that she be placed at the disposal of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, to continue her obedience as a nun.

CONSIDERED: the recommendation by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, to consecrate Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations, bishop.

RESOLVED: that Archimandrite Sergiy Fomin, Deputy Head of the Department of External Church Relations, be made Bishop of Solnechnogorsk, Vicar Bishop of the Moscow Diocese, with his nomination and consecration to take place in Moscow.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, on the meeting of the religious public of Moscow and Moscow Region, sponsored by him and held at the Dormition Church of the Novodevichy Convent on October 26, 1982, within the framework of the Disarmament Week.

RESOLVED: (1) that the meeting which testifies to the deep involvement of our religious public into the building-up of the international détente and into the cause of general disarmament and peace and which was held under the chairmanship of His Eminence Metropolitan Yuvenaliy be welcomed with appreciation;

(2) that such forums be considered useful and necessary for inter-religious cooperation in the activities against the danger of an atomic war;

(3) that gratitude be expressed to His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna for organization and carrying out of this important inter-religious peacemaking meeting.

HEARD: the report by His Eminence Yuvenaliy, Metropolitan of Krutitsy and Kolomna, about his participation together with His Grace Archbishop Pitirim of Volokolamsk in the international meeting of the leadership of the foreign societies for friendship with the Soviet Union with the Soviet public dedicated to the 60th anniversary of the formation of the USSR which was held at the Hall of Columns of the House of Unions in Moscow on November 23-25, 1982.

RESOLVED: that the participation of the representatives of the Moscow Patriarchate in the above-mentioned forum be welcomed and considered useful as a continuation and deepening of the cooperation of our Church in the Union of the Soviet Societies for Friendship and Cultural Relations with Foreign Countries which serves to the strengthening of peace and friendship among nations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the external activities of the Russian Orthodox Church and on the work of the department headed by him during 1982.

RESOLVED: (1) that external relations successfully carried out by the Russian Orthodox Church in 1982 be noted with deep satisfaction;

(2) that extensive activities of the Department of External Church Relations being an important aspect of the Church life in 1982 be approved;

(3) that gratitude be expressed to His Eminence

Metropolitan Filaret of Minsk and Byelorussia and to all staff members of the department headed by him for their industrious work as well as to all hierarchs, chergymen and laymen of the Russian Orthodox Church who are actively involved into external church activities, and that God's blessing be invoked for further success of this responsible mission.

HEARD: the report by His Eminence Filaret, Metropolitan of Minsk and Byelorussia, Head of the Department of External Church Relations, on the working plan of the Department for 1983.

RESOLVED: that the working plan of the Department of External Church Relations for 1983 be approved.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

- + **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**
- + **ANTONIY, Metropolitan of Leningrad and Novgorod**
- + **FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe**
- + **YUVENALIY, Metropolitan of Krutitsy and Kolomna**
- + **ANTONIY, Archbishop of Chernigov and Nezhin**
- + **VIKTORIN, Archbishop of Vilna and Lithuania**
- + **VARNAVA, Bishop of Cheboksary and Chuvashia**
- + **ALEKSIY, Metropolitan of Tallinn and Estonian, Chancellor of the Moscow Patriarchate**

Visits Paid by Hierarchs on the Occasion of the 60th Anniversary of the Formation of the USSR

In December 1982, the faithful children of the Russian Orthodox Church, together with all the Soviet people, solemnly marked the 60th anniversary of the formation of the USSR as a great feast.

In connection with this great anniversary, the hierarchs paid visits to the leaders of republican, territorial and regional governments.

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On December 8, 1982, Metropolitan Aleksiy of Tallinn and Estonia was received by V. I. Klauson, Chairman of the Council of Ministers of the Estonian SSR.

Metropolitan Aleksiy cordially congratulated V. I. Klauson and in his person the other leaders of the Republic on the 60th anniversary of the formation of the Union of the Soviet Socialist Republics and wished them every success in their efforts for the good of the Motherland. Metropolitan Aleksiy presented V. I. Klauson with a congratulatory address and the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life

from Nuclear Catastrophe" and told him about this world religious forum, as well as about the participation of the Russian Orthodox Church and other religious associations in the Soviet Union in the movement for strengthening international peace, security and cooperation among nations. Metropolitan Aleksiy told him about the involvement of the Orthodox clergy, the religious and laity of the Tallinn Diocese in the peacemaking service of the Church and the activities of the public peace organization.

V. I. Klauson thanked him for the congratulations and good wishes on the occasion of the jubilee. He highly appreciated participation of the Russian Orthodox Church and the other Churches in the Soviet Union in the peace movement.

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On December 24, 1982, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, paid a visit to G. S. Tarzovich, Chairman of the Executive Committee of the Minsk City Council.

Metropolitan Filaret cordially greeted the chairman and, through him, the Minsk city authorities with the 60th anniversary of the formation of the Union of Soviet Socialist Republics and wished him great success for the good of our Motherland and its peace-loving people. Metropolitan Filaret spoke about the peacemaking of the Russian Orthodox Church and about the participation of the Minsk Diocese in the work of the Byelorussian Republican Commission for the Assistance to the Soviet Peace Fund.

G. S. Tarazevich wholeheartedly thanked Metropolitan Filaret for his congratulations and good wishes.

Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan administration, accompanied His Eminence on the visit. P. P. Moiseenko, deputy representative of the Council for Religious Affairs at the USSR Council of Ministers for the Byelorussian SSR, and V. L. Romanov, Deputy Head of the Department for General Affairs of the Minsk City Council, were present during the talk.

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On December 23, 1982, Metropolitan Yuvenaliy of Krutitsy and Kolomna was received by the chairman of the Executive Committee of the Council of People's Deputies for the Moscow Region, Vasilii Serafimovich Pestov.

A friendly talk ensued during which Metropolitan Yuvenaliy on behalf of the clergy and laity of the Moscow Diocese presented V. S. Pestov with an address on the occasion of the 60th anniversary of the formation of the Union of the Soviet Socialist Republics and assured the authorities of the Moscow Region that the clergy and laity of the Moscow Diocese, as well as all members of the Russian Orthodox Church would always actively cooperate in the peace efforts of our multinational peace-loving Motherland.

Metropolitan Yuvenaliy acquainted those present with the Message of His Holiness Patriarch Pimen of Moscow and All Russia on the occasion of the 60th anniversary of the formation of the USSR and handed them the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe."

The Secretary of the Executive Committee of the Moscow Region Council of People's Deputies, M. P. Shchetinina, Representative of the Council for Religious Affairs of the USSR Council of Ministers, A. A. Trushin, took part in the talk.

Metropolitan Yuvenaliy was accompanied by his secretary, Archimandrite Grigoriy.

On December 24, V. I. Popov, Chairman of the Executive Committee of the Yaroslavl Regional Council of People's Deputies, received Metropolitan Ioann of Yaroslavl and Rostov who congratulated him on the 60th anniversary of the formation of the USSR and presented him with an address of greeting, wishing him successes in his labour for the good of the Motherland, and assured him that all the clergy and laymen of the Yaroslavl Diocese would do their best to help preserve peace.

* * *

On December 30, Metropolitan Vladimir of Rostov and Novocherkassk was received by

N. M. Ivanitsky, Chairman of the Executive Council of the Rostov Regional Council of People's Deputies and presented him with an address of greeting on behalf of the clergy and laity of the Rostov Diocese, as well as with the final documents of the Moscow World Conference of Religious Workers.

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On November 18, Archbishop Ionafan of Kishinev and Moldavia was received by N. P. Kiriya, Vice-Chairman of the Moldavian SSR Council of Ministers, and congratulated, in her person, the Moldavian SSR Government on the 60th anniversary of the formation of the USSR. Archbishop Ionafan wished the Moldavian SSR Government further successes in their efforts for the good of the Motherland.

N. P. Kiriya highly assessed the peacemaking activities of the Moldavian believers and expressed satisfaction with their active participation in the Soviet Peace Fund.

A. F. Vikonsky, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Moldavian SSR, took part in their talk.

Then Archbishop Ioanafan handed N. P. Kiriya an address of greeting to I. G. Ustiyan, Chairman of the Moldavian SSR Council of Ministers, and thanked her for the warm and cordial reception.

* * *

On December 24, Bishop Varnava of Cheboksary and Chuvashia paid a visit to S. M. Islyukov, President of the Presidium of the Chuvashian ASSR Supreme Council, on the occasion of the 60th anniversary of the formation of the USSR. Bishop Varnava congratulated him personally and on behalf of the clergy and laity of the Cheboksary Diocese and said that the Cheboksary Diocese was doing its best to strengthen peace among nations. The believers of the diocese are actively participating in the work of the Chuvashian Peace Committee and the Soviet Peace Fund. He assured the Supreme Council and Government of the Republic that the clergy and laity of the Cheboksary Diocese would continue striving for the good of our Motherland and peace on earth.

Bishop Varnava presented S. M. Islyukov with a copy of the Message from His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 60th anniversary of the formation of the USSR, and the Message of the Bishop of Cheboksary and Chuvashia to the Second Special Session of the UN General Assembly on Disarmament.

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The hierarchs of other dioceses of the Russian Orthodox Church also paid visits to the local authorities and greeted them on the occasion of the 60th anniversary of the formation of the USSR.

In the cathedrals and churches of the dioceses during thanksgiving molebens the prayer "for our God-protected country, for the government and armed forces" was said, and the Message from His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 60th Anniversary of the Formation of the USSR was read out.

Telegrams to the Muslim Religious Board for Central Asia and Kazakhstan

To the Ven. Honorary Mufti Ziyautdinkhan Ibn Ishan BABAKHANOV

Tashkent

Dearly beloved brother, I have learned with great pleasure that your worthy son, Shamsuddin Babakhanov, has been elected recently to the lofty post of mufti and chairman of the Muslim Religious Board for Central Asia and Kazakhstan. We know him as a patriot and peacemaker. We are sure that under his guidance the Muslims of Central Asia and Kazakhstan will continue to serve fruitfully and successfully for the good of our great country and for the establishment of lasting and just peace in Asia and in the whole world. We are convinced that, while sharing with your son your wisdom and rich experience, you will continue doing as much, as you can for the cause of peace, for your efforts towards this end are well known far beyond the borders of our country. May the Most High bless you with health and longevity.

With invariable brotherly love,

+ PIMEN, Patriarch of Moscow and All Russia

November 16, 1982

**To the Ven. Mufti SHAMSUDDIN BABAKHANOV,
Chairman of the Muslim Religious Board for Central Asia and Kazakhstan**

Tashkent

Dear brother, accept my sincere congratulations on your election to the lofty post of mufti and head of the Muslims of Central Asia and Kazakhstan. May your responsible spiritual service for the benefit of the people of God, for the flourishing of our great state, and for the consolidation of peace and justice throughout the world, be blessed! May the fraternal cooperation between us for the success of our common patriotic service and peacemaking be more fruitful!

With fraternal love,

+ PIMEN, Patriarch of Moscow and All Russia

November 16, 1982

To the Ven. Honorary Mufti Ziyautdinkhan Ibn Ishan BABAKHANOV

Dear brother, kindly accept my cordial greetings to you and congratulations on the election of your respected son, Shamsuddin Babakhanov, as mufti and chairman of the Muslim Religious Board for Central Asia and Kazakhstan. We see in him your worthy successor and continuer of your efforts for the good of our country and lasting peace on earth. We trust that you will continue giving of your high authority as a religious leader and your rich experience to the service to which you have dedicated your whole life. My sincere wishes for your good health and longevity.

With deep respect and brotherly love,

+ FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations

November 16, 1982

The Ven. Honorary Mufti Ziyautdinkhan Ibn Ishan BABAKHANOV passed away on December 23, 1982. — *Ed.*

**To the Ven. Mufti Shamsuddin BABAKHANOV,
Chairman of the Muslim Religious Board for Central Asia and Kazakhstan**

Dear brother, accept my sincere congratulations on your election to the lofty post of mufti and chairman of the Muslim Religious Board for Central Asia and Kazakhstan. With all my heart I wish you for many years and in good health to continue successfully giving spiritual guidance to your faithful people, working fruitfully for the benefit of our Motherland and the consolidation of peace the world over. We believe that the blessed traditional cooperation between us for the good of our great country and for world peace will increase further.

With deep respect and fraternal love,

+ FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations

November 16, 1982

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GREETINGS TO METROPOLITAN ANTONIY OF SUROZH

On November 29, 1982, His Holiness Patriarch Pimen of Moscow and All Russia congratulated Metropolitan Antony of Surozh on the 25th anniversary of his hierarchal ministry.

A congratulatory telegram was also sent to Metropolitan Antony by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

25th Anniversary of the Episcopal Consecration of His Holiness Patriarch PIMEN

GREETINGS ADDRESS

**from the Holy Synod of the Russian Orthodox Church
on the 25th Anniversary of the Episcopal Consecration
of His Holiness Patriarch PIMEN of Moscow and All Russia**

Your Holiness, Most Holy Vladyka and Father,

On this auspicious and memorable occasion of the 25th anniversary of your episcopal consecration, the Holy Synod of the Russian Orthodox Church, in behalf of the episcopate, clergy, monks, nuns, teachers and students of theological schools, all the institutions of the Moscow Patriarchate, and all our multinational and multimillion flock in our Motherland and in the diaspora, with great spiritual joy offer their filial and cordial congratulations to Your Holiness and their prayerful best wishes.

A quarter of a century ago, when you, Your Holiness, were zealously fulfilling the obedience placed upon you by the Holy Church of being the Father Superior of the Trinity-St. Sergiy Lavra, the All-Seeing and Beneficent Divine Providence called you to a new, responsible and very difficult service of the One, Holy, Catholic and Apostolic Church.

The episcopal path is apostolic, requiring from the one called to it to devote all his life to the continuance on earth of the salvific mission of Christ and His Holy Apostles. And the Holy Spirit, Who was pleased to guide

you, Your Holiness, to this responsible ministry, through the prayers of the Church gave you the grace-filled strength necessary to worthily *feed the church of God, which he hath purchased with his own blood* (Acts 20. 28).

And today, we bear witness with spiritual joy to the fact that, for the divinely redeemed flock, you are a zealous guide to salvation, a grace-endowed steward of God's mysteries, a wise preacher and teacher of the faith and God's righteousness. For the pastors of the Church, you are a solicitous and experienced leader in spiritual life, teaching them by your example, to stand watch steadfastly over the flock of Christ and to educate them in the traditions of faith, piety and love in order to *present every man perfect in Christ Jesus* (Col. 1. 28).

Continually deriving spiritual strength from prayer and the celebration of the Holy Eucharist, you have been all these years, Your Holiness, a lofty model of an inflexible and steadfast custodian of the Faith, Canons and Tradition of the Holy Orthodox Church.

Through the will of the Holy Spirit, on June 2, 1971, the Local Council of the Russian Orthodox Church unanimously elected you to the see of the Patriarchs of Moscow and All Russia. Since then you, Your Holiness, have devoted all your strength, knowledge and experience to the great primatial labours. You pay incessant attention to and show concern for the consolidation of pan-Orthodox unity, the steady growth and development of all-round fraternal relations of our Church with non-Orthodox Churches and religious associations.

In your profound messages to the flock of all Russia you have consistently called on the clergy and laity of our Church to constant spiritual vigilance and perfection, to keep the churches beautiful, to observe strictly the liturgical traditions, and to sing hymns in church reverentially and prayerfully. As a son and patriot of our great Motherland you inspire the children of our Church to labour conscientiously for the benefit of our peace-loving country.

We, the members of the Holy Synod,

in carrying out our multifaced activities under your immediate leadership, constantly feel your guiding hand and paternal care in our day-to-day work. The synodal institutions of the Moscow Patriarchate are successfully fulfilling their duty under your primatial omophorion.

Every hierarch of our Church daily feels Your Holiness' attention to his archpastoral activities and highly values your paternal advice and instruction which help him, and the clergy, and flock entrusted to his guidance, to follow successfully the salvific path of Christ's Truth.

Your Holiness also manifests paternal solicitude for the theological schools of our Church, for the comprehensive training of our future pastors and the development of theological thought.

Despite these constant cares and labour, Your Holiness tirelessly and consistently conducts divine services in the churches of Moscow and of the Trinity-St. Sergiy Lavra, and zealously carries out your hierarchal guidance of parochial life in our capital.

Your unrelenting and vivid peacemaking is well known to your flock of all Russia, to the people of our country, and to all men of good will. Your dedication to the cause of peace, the strengthening of brotherhood and cooperation among nations, inspires all the children of our Holy Church to work selflessly for the consolidation of peace and security. The aggravation of the international situation and the threat to life itself on Earth caused you to come out with the initiative to convene an inter-religious peace forum—World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

From the lofty rostrum of the Second Special Session of the UN General Assembly on Disarmament, Your Holiness has told the whole world about the outstanding results of the conference and the peacemaking of the Russian Orthodox Church, in this way making known to all nations and their governments the stand of the religious leaders of the world.

At the present moment the Russian Orthodox Church guided by Your Holiness is actively preparing for the

lemn celebration in 1988 of her thousand-year salvific mission, and is looking into the future with hope in the power of grace and help from on high. And we pray to the All-Merciful Lord that He might strengthen Your holiness with His grace for many years

+ FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ ALEKSIY, Metropolitan of Tallinn and Estonia

+ ANTONIY, Metropolitan of Leningrad and Novgorod

+ FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ ANTONIY, Archbishop of Chernigov and Nezhin

+ VIKTORIN, Archbishop of Vilna and Lithuania

+ VARNAVA, Bishop of Cheboksary and Chuvashia

His Holiness Patriarch PIMEN's Address

Delivered in the Patriarchal Cathedral of the Epiphany on the Occasion
of the 25th Anniversary of His Holiness's Episcopal Consecration
on December 4, 1982

Your Eminences, Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine, and Metropolitan Sergiy of Odessa and Kherson,

I thank you for the kind words addressed to me on this memorable day for me. I thank you also for the Vladimir icon of the Mother of God presented to me on behalf of the members of the Holy Synod and for the Kasperovskaya icon of the Mother of God from the Tessa Diocese so dear to me. The Theotokos has always been my guide in the past and today, too, She bestows upon me Her prayerful mercy.

I know of your love for me and your zeal, of the love and zeal of all the members of the Holy Synod, the episco-

pate, the theological schools, the clergy, the monasteries and convents of our Church, and of the believers in general who attend our churches constantly in order to offer prayers together with me. Their ardent and fervent prayers help me in governing the Russian Orthodox Church, in my ecumenical peacemaking activities and in all the labours placed on the shoulders of the Primate of the Church.

I believe that your desire to help me in my work will never flag.

I always pray for the good health of the bishops of our Church, the clerics and believers, and in this way our mutual prayers bring great spiritual joy and promote our common cause of salvation.

His Holiness Patriarch PIMEN's Speech

at the Official Reception on December 4, 1982

Most venerable archpastors, honourable pastors, brothers and sisters in Christ,

Deeply esteemed Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear guests,

Twenty-five years ago, it pleased Divine Providence to call me to the re-

sponsible episcopal ministry of the Church of Christ.

First of all I offer thanks to our Lord Who, *according as his divine power hath given unto us all things that pertain unto life and godliness* (2 Pet. 1.3) and through Whose power of grace we perform the ministry placed upon us of serving the Church and the people of God.

I thank you with all my heart, my beloved brothers and coofficiants—members of the Holy Synod, for your cordial address and kind wishes to me.

I thank you wholeheartedly, deeply esteemed Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, for your best wishes.

I thank you heartily, dear Archimandrite Niphon, Dean of the Antiochene Metochion in Moscow, for your touching greetings and good wishes.

I am deeply touched, dear Archimandrite Kirill, Dean of the Bulgarian Metochion in Moscow, for your cordial greetings.

With all my heart—thank you, dear Archimandrite Tiran, Head of the Armenian Diocese in Russia, for your warm words of greeting addressed to me.

I thank with all my heart all the speakers for their greetings, for sharing in the prayers at Liturgy today on this wonderful feast—the Presentation of the Blessed Virgin in the Temple and honouring me with your presence here at this fraternal repast.

I express deep gratitude to all the archpastors and pastors of the Russian Orthodox Church, to all our Orthodox people toiling in the vineyard of Christ, and exerting their efforts for the good of the Holy Church.

Glancing back on the life of our Church in the last quarter of a century, we see how abundantly God's gifts of grace have poured down upon the pious flock of all Russia.

We should note with a feeling of deep satisfaction the good and cordial relations that have been established between the Church and State in our country. This helps us to build up successfully our intra-Church life and fruitfully carry out our external activities.

Sisterly relations of the Russian Orthodox Church with the Local Orthodox Churches are developing successfully, Pan-Orthodox unity is strengthening, and the growing fraternal cooperation of our Churches helps implement those practical tasks which the modern world sets before Christendom. The theologians of our Church are actively working in the pan-Orthodox commissions on dialogue with several non-Orthodox confessions. The bilateral inter-Church dialogues carried on by our Church are also developing successfully. The Russian

Orthodox Church plays a dynamic role in the ecumenical movement. Well known is her significant contribution to the work of the World Council of Churches and of a number of other interconfessional organizations. We are preparing intensively for the 6th WCC Assembly in Vancouver.

With great satisfaction I observe the growing role of our Church in the peace movement. An evidence of this is the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which we initiated. The results of this conference have met with positive response in all corners of the world, emphasizing once again the urgency of the issue to which this forum was dedicated.

A proof of the recognition of the authority of the Russian Orthodox Church, which is consistently working for the cause of peace, was the invitation extended to her to speak at the Second Special Session of the UN General Assembly on Disarmament at which I accepted.

We attach great significance to our fraternal relations with the Churches in the USA. These ties are really historic because they go back to the 18th century. Our Church has cooperated with the National Council of the Churches of Christ in the USA since its inception in 1950. It gives me pleasure to welcome amidst us, on this memorable day for me, the President of the National Council of the Churches of Christ in the USA, Dr. James Armstrong, Bishop of the United Methodist Church, Mrs. Armstrong and Dr. Claire Randall, General Secretary of the NCCC, who are here on a friendly visit. In your person I greet the National Council of the Churches of Christ in the USA and desire with all my heart for the deepening of our fraternal mutual relations and cooperation for the good of our Churches and our peoples. I extend most cordial wishes to our dear guests—American brothers and sisters in Christ.

With great satisfaction I greet here amidst us our dear brothers in Christ and guests from the People's Republic of Poland—the leaders of the Socialist and Christian Association in Poland, President Dr. Kazimiers Morawski and Vice-President Dr. Zdyslaw Pilecki, members of the Sejm. This association

oys authority in its country. It works the welfare of the Polish people and, believe, helps to strengthen friendship between our two countries.

I heartily greet the participants, here present, in the current enlarged session of the Presidium of the Christian Peace Conference, who are on their way to Delhi, India, where the meeting will be held. Please convey my warmest best

wishes of God's help in the holy cause of peace to all the participants.

Beloved archpastors, fathers and brothers, respected guests, allow me once again to thank all of you very much for honouring me with your attention and presence here at this fraternal meal and propose this toast to the health of each of you.

V. A. KUROEDOV's SPEECH at the Official Reception on December 4, 1982

Deeply esteemed Patriarch, Permit me to congratulate you on this auspicious date—the 25th anniversary of your service in the episcopal dignity.

In the years of your service as Head of the Church, the Russian Orthodox Church has become a leader of the progressive religious world, which participated in the struggle for disarmament, for the establishment of genuinely just relations among nations.

A clear expression of these peacemaking efforts were the peace conferences of religious workers held in 1977 and 1982 convened on your initiative in Moscow. The appeals of these conferences have met with wide response throughout the world.

Deeply esteemed Patriarch, our government and the people of our country highly appreciate your indefatigable efforts for peace. One should remember that the Russian Orthodox Church has been and is an active participant in all the activities launched by the World Peace Council.

The Russian Orthodox Church, under your leadership, has won great authority and recognition within the progressive peace movement.

The news that the orders of the Red Banner of Labour and of the Friendship

of Peoples were awarded to you for peacemaking was received everywhere with deep satisfaction.

I would like to mention here that the late President, Leonid Ilyich Brezhnev, spoke warmly about the noble patriotic efforts of the Russian Orthodox Church, personally your own and those of other hierarchs of the Russian Orthodox Church, at the state reception in the Kremlin on the occasion of the 65th anniversary of the Great October Socialist Revolution.

We are living in difficult times when imperialism, especially American imperialism, is escalating the arms race. At the recent November plenary session of the Central Committee of the Communist Party of the Soviet Union, Yuriy Vladimirovich Andropov, General Secretary of the CC CPSU, spoke of the need to work more intensively and purposefully for the cause of peace, to avert the threat of a nuclear war and preserve life on our planet.

I believe the Russian Orthodox Church will respond ardently to this appeal, and increase her efforts for the cause of peace.

Permit me, deeply esteemed Patriarch, to wish you good health and success in your noble activities for the well-being of our Motherland and for peace on Earth.

Address Delivered by Metropolitan FILARET of Kiev and Galich in the Patriarchal Cathedral of the Epiphany on December 4, 1982

Your Holiness, Today the Holy Church is solemnly marking the Feast of the Presentation in the Temple of the Blessed Virgin Mary Who dedicated Her whole life

to God. For the Russian Orthodox Church this feast today is especially important for we are celebrating the 25th anniversary of Your Holiness's episcopal ministry.

St. Paul writes to the Thessalonians: *And we beseech you, brethren, to know [in Russian "respect"] them which labour among you, and are over you in the Lord* (1 Thess. 5. 12). Indeed, a bishop's labour deserves great respect, but this respect must first of all be shown by prayer for the Primate of the Church, for prayer expresses best of all the inner love for the one it is being said. Especially powerful is prayer said from the bottom of the heart with one's whole soul.

St. Paul mentions also the reason why we should honour the primates of Churches. He speaks of primates as toilers and indeed great is the labour of primates. Whereas the labour of a bishop is filled with numerous cares the ministry of a primate is even more so.

Your Holiness, all your life, since an early age, has been dedicated to the service of the Church and your people. This service became especially profound when twenty-five years ago you were consecrated Bishop of Balta in Odessa.

Then, as you grew from strength to strength, the Church placed upon you harder obediences. And finally, according to Divine Providence, you were elected Patriarch of Moscow and All Russia. This great ministry requires from you tremendous effort and good health, therefore Your Holiness, the Apostle Paul justly calls the primates of the Churches "labourers".

Your ministry consists not only in governing the multimillion flock which comprise the Russian Orthodox Church. Your concern is also to strengthen sisterly relations among the Local Orthodox Churches, as well as to develop fraternal relations with all Christian Churches.

Your Holiness, everyone knows of the peacemaking efforts of the Russian Orthodox Church. Our Church, under your primatial omophorion, is carrying out her peacemaking and your voice is heard not only in each parish, through your Christmas and Easter messages, but it also reaches the secular public of this country and the people of the whole world.

In 1982, you spoke about the anxiety of churchmen for the peace of the world and about your concern for the preservation of life on Earth from the rostrum of the UN General Assembly.

Your efforts are known in our country as the efforts of a patriot calling his flock to patriotic activities.

On this great day, Your Holiness, please accept the heartfelt congratulations of the Holy Synod, the episcopate of the Russian Church, the theological schools, monasteries and convents and all your multimillion flock.

What you need most of all, Your Holiness, as I said before, is good health and therefore we wish you on this day above all the great mercy of God. May it overshadow your whole life on earth. We know, that the Mother of God has been and continues to be your Patroness in your life and ministry, therefore we beg you to accept, Your Holiness, together with our best wishes this icon of the Queen of Heaven, and may She continue to be your Patroness and Mediatrix before Her Beloved Son and Lord, Jesus Christ.

Permit me, Your Holiness, to wish you again and again good health for many years to come in your primatial ministry, for the good of our Church and our Motherland. *Eis polla eti...*
Despota!

Address

Delivered by Metropolitan Sergiy of Odessa and Kherson

in the Patriarchal Cathedral of the Epiphany
on December 4, 1982

Your Holiness, First Bishop of our Holy Russian Orthodox Church,

Today is a jubilant day in your life—the 25th anniversary of your episcopal consecration. Odessa is especial-

ly connected with this important date because on November 17, 1957, at the Dormition Cathedral Church in Odessa, where the deeply revered Kasperovskaya Icon of the Mother of God is,

you were consecrated bishop.

Allow me, Your Holiness, to present to you this address with the congratulations, best wishes and cordial feelings of Odessans who constantly pray for you before the revered Kasperovskaya Icon of the Mother of God.

At the same time, Your Holiness,

give us your blessing to present you with a copy of the Kasperovskaya icon in prayerful memory. Please accept our assurances that we are constantly praying to the Most Holy Mother of God to give you spiritual and physical strength, good health and success in all your undertakings. *Eis polla eti Despota!*

GREETINGS ADDRESS

to His Holiness Patriarch PIMEN of Moscow and All Russia

on the 25th Anniversary of His Episcopal Consecration from the Flock of Odessa, November 17, 1982

Your Holiness, First Bishop of the Russian Orthodox Church and most gracious father,

Through Divine Providence and the will of the Holy Spirit, and nomination by the Supreme Church Authority 25 years ago, you were called to serve the Church of God in the lofty dignity of bishop. Your consecration took place on November 17, 1957, in the Cathedral Church of the Dormition in Odessa. Through the sacred vocation and the imposition of hands you became a member of the episcopate of the Orthodox Church and received the special grace of the hierarchs.

The glorious jubilee of your episcopal ministry arouses in us, your spiritual children, gratitude to the Most High Who lit, in your person, a lamp which shines with a steady light over the horizon of the Church.

For 25 years now, after receiving hierarchal grace, you have been inseparable from the God-preserved city of Odessa. From the first days of your ministry the Odessa flock has loved you as its spiritual father, indefatigable intercessor, zealous archpastor and preacher of God's Word, for, along with your ministry in the Cathedral of St. Elijah in Odessa, you taught at the Odessa Theological Seminary.

For your zealous ministry you won the love and respect of the Odessans, who always await your arrival in Odessa with impatience and joy. Your Holiness's arrival is a great and happy holiday.

Great and multifaceted is your Holiness's activity for the benefit of the

Church of Christ. You are a pastor, a teacher, a mentor, and father to the flock of all Russia entrusted to you. You are filled with an ardent love which guides you in your primatial labour. Love for God, love for the Church, the Motherland and last but not least the great Christian love for the flock and all men—a love which makes your primatial ministry such a great success.

Your Holiness, Most Holy Vladyka, you have strengthened the internal unity of the Orthodox flock by affirming brotherly love towards all men. By your service to the cause of peace and goodness you are setting an example worthy of emulation. By your service to mankind you are fostering in the faithful the love of work for the benefit of our great Motherland, love for the age-old traditions of the Russian land, urging them to fulfil the sacred duty of preserving peace on Earth. We acknowledge your loving care for and paternal attention to our theological schools, in particular to the Odessa Theological Seminary.

We note with deep satisfaction your constant attention and effort to consolidate the unity of Holy Orthodoxy, to develop pan-Orthodox relations, as well as to extend the service of the Orthodox Plenitude for the benefit of humanity, to increase love among men and secure world peace.

Bless me, Your Holiness, on behalf of the clergy and flock of the Odessa and Voroshilovgrad dioceses, the monks and nuns, the teaching staff, the pu-

pils and employees of the Odessa Theological Seminary to congratulate you warmly on your bright jubilee—the 25th anniversary of your episcopal ministry. The Odessa flock is constantly and zealously praying that the Mediatrix of Christians, the Mother of God, through Her Kasperovskaya icon, which you revere so deeply and before which you pray so fervently when in Odessa, might send you Her all-powerful help to fulfil successfully your lofty primatial mission for the benefit of the Holy Church of Christ, of her faithful and pious people, and of our great Motherland.

+ SERGIY, Metropolitan of Odessa and Kherson, Administrator of the Voroshilovgrad Diocese
 + Archpriest SIMEON BOZHOK, Dean of the Dormition Cathedral Church of Odessa
 Secretary of the Diocesan Administration
 + Archpriest ALEKSANDR KRAVCHENKO, Rector of the Odessa Theological Seminary
 + Archimandrite VADIM, Father Superior of the Odessa Monastery of the Dormition
 + Archpriest M. GARKUSHENKO, Superintendent Dean of the Odessa Deanery
 + Archimandrite PALLADIY, Assistant Rector of the Odessa Theological Seminary
 Hieromonk TIKHON, Secretary of the Board of the Odessa Theological Seminary

November 17, 1982, Odessa

Congratulations on His Holiness Patriarch PIMEN's Jubilee

On the 25th anniversary of his consecration, His Holiness was congratulated by:

His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia; His Holiness Maksim, Patriarch of Bulgaria; His Beatitude Vasilii, Metropolitan of Warsaw and All Poland; Archimandrite Niphon, representative of the Patriarch of Moscow; His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians; Archbishop Vasilii of Brussels and Belgium; Archpriest Ioann Orlov together with members of the church council and parishioners of the Patriarchal Church-Podvorye of St. Aleksandr Nevsky in Alexandria. ARF; Archpriest Georgiy Kilgast, Rector of the St. Nicholas Church in Helsinki; Landsbischof Dr. Eduard Lohse, Chairman of the Council of the Evangelical Church in Germany; A. E. Klimenko, Chairman of the All-Union Council of the Evange-

We shall continue our constant prayers to the Great Hierarch and Chief Shepherd, our Lord Jesus Christ, that He might grant you, our spiritual helmsman of all Russia, His all-powerful and grace-filled assistance to continue in good health and strength your primatial ministry for the well-being of the Church of all Russia and her children, for the increase of your contribution to the noble cause of establishing goodness and peace on Earth. *Eis polia eti, Despotai!*

With invariable filial love and deep respect for Your Holiness,

We remain your obedient servants,

lical Christians-Baptists; Mufti Shamsuddinkhan Babakhanov, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; Mufti Talgat Tadzhuddin, Chairman of the Muslim Religious Board for the European Part of the USSR and Siberia; Sheikhul-Islam Allakhshukiyur Pasha-Zade, Chairman of the Muslim Religious Board for Transcaucasia; Haji Aziz Fattakhov, Vice-Chairman of the Department for International Relations of the Muslim Organizations of the USSR; Dr. Gerald Götting, Chairman of the Christian Democratic Union of Germany; Klaus Gysi, Secretary of the State for Religious Affairs in the Government of the GDR, and other ecclesiastical and religious figures.

Congratulations also arrived from all the hierarchs, clerics and laymen of the Russian Orthodox Church.

The Theology of His Holiness Patriarch PIMEN.

His Public Service and Peacemaking

His Holiness Patriarch Pimen is an honorary member of the Moscow and Leningrad theological academies, and Doctor of Theology *honoris causa* of the Moscow Theological Academy, of the Evangelical Theological Faculty at Bratislava (Evangelical Church of Slovakia, CSSR), of the Orthodox Theological Faculty at Pršov (Orthodox Church of Czechoslovakia), and of the Sofia Theological Academy of St. Kliment of Ohrid (Bulgarian Orthodox Church).

Addressing the professors and teachers of the Moscow Theological Academy in 1971, the year he acceded to the Patriarchal Throne, His Holiness said: "I started theologizing from the day I was raised to the rank of hieromonk... I always endeavoured to preach the Word of God, and made it the cornerstone of my ministry... My theological knowledge is the knowledge that was given by the Spirit of the Father to the Holy Apostles, who were simple fishermen called by



His Holiness Patriarch Pimen conducting divine service in the Patriarchal Cathedral of the Epiphany on Easter Sunday, April 29, 1973

the Lord to follow Him (Mt. 4. 18-22). And that to which the grace of the Holy Spirit witnesses, that which it has taught me, that is what is in me" (PIMEN, Patriarch of Moscow and All Russia. *Sermons, Speeches, Messages and Addresses*. Moscow Patriarchate publication, 1977, p. 362). And further on he says: "I want our theology to be always strictly Orthodox... I would like to see the traditions of the Russian Orthodox Church preserved intact" (*ibid.*).

In an interview given to the newspaper, *Lidova Demokracije*, His Holiness the Patriarch expressed the same idea: "In training candidates for the priesthood and future theologians in our three theological seminaries and two academies, we endeavour to instil in them the habit of scientific research into theological problems. Our aim in spiritual education is to bring

up good, zealous and faithful ministers of Christ's Church, creative and sufficiently prepared theologians" (*ibid.*, p. 418).

What His Holiness Patriarch Pimen has said about his theological position is the basis of the ecclesiastical ministry and the witness of the Primate of our Church as a socio-ecclesiastical leader.

The concept of "theology" is multifaceted, we invest it with the sum total of speculations, creative research, formulations, the development of the system of our Orthodox Church doctrine, ethics, the totality of the knowledge of God, of the world, of man, and the inscrutable destinies of Divine Providence. However, time sets its own problems before theologians. We know of the times of furious Christological controversies; of the period when the Church stood for the veneration of holy icons, and of other important landmarks in the history of the development of theological thought and in the history of the Church. We know of many other themes, born of the times, which were advanced by theologians of various trends. But always in the Church, the most important was the thesis which could be expressed as the "theology of life".

From the apostolic times to this day, in the theology of the Nicene age, of mediaeval Byzantium, and of our Russian Orthodox Church, the one and constant care of the Primate of the Church has been to teach the flock the way of salvation. Most characteristic of the Russian Orthodox Church was pastoral theology—the theology of witness, the theology of leading the children of the Church along the path to the Kingdom of God. We know the names of many Orthodox theologians, who wrote in the quiet of their monastic cells; and we know of theologians who have occupied lofty ecclesiastical posts and who have left us "spiritual treasure, gathered in the world" (St. Tikhon of Zadonsk), and who have "outlined the path to the Kingdom of God" (St. Innokentiy, Metropolitan of Moscow). I have good reason to include His Holiness Patriarch Pimen in the pleiad of brilliant Russian theologians, for whom the practical service of the Church was

always fundamental and the leading of the flock along the path of salvation, the most important concern. "Being conscious of the importance of the precious Teaching handed to the Church by her Divine Founder our Lord Jesus Christ, our Holy Local Russian Orthodox Church considers it her sacred duty not only to preserve this treasure carefully, but to bear witness to it throughout the world," His Holiness Patriarch Pimen says (*ibid.*).

I would like to define the path of theological knowledge, traditionally inherited from the theology of the Holy Fathers, and personally realized by His Holiness Patriarch Pimen, as the theology of ministership: the theology of preaching and the theology of witness.

I separate these trends of Church ministry because ministership as care for souls, and preaching as a broad teaching of the flock, and witness in the world as one of the basic tasks of the Church, are all independent spheres, organically interconnected.

Preaching is a special field of theology, and primarily because it is addressed to man directly; each word spoken in a sermon has been nursed in the depth of consciousness, weighed and felt, for it is intended for those who must receive it for salvation. His Holiness Patriarch Pimen chooses as subject matter for his sermons things most understandable to his flock and most important on the given day, weighing his words to meet the spiritual growth and spiritual need of the congregation.

Witness is a most responsible service. The Church must be understood and be understandable; the theological views must be comprehensible both to those who are well versed in spiritual wisdom and to those who are only beginning to taste of it. The Church bears witness to God-inspired truths and not only safeguards them, but spreads them throughout the world. The good testimony the Church possesses in the world (see 2 Cor. 1. 12; 1 Tim. 3. 7) is the lofty destiny of theology not only for the Church, but for the world as well. From this position the theologian speaks in the

name of the Church, fully aware of his responsibility to the times.

His Holiness Patriarch Pimen cares above all for the spiritual needs of the flock. The numerous believers, that fill the churches of Moscow and of other places where His Holiness conducts services, are inspired with love for the Church and filled with a tremendous inner urge to pray. Prayer is the principal power of the Church. Patriarch Pimen in his sermons, in various statements and with his whole service of the Church, speaks of this fundamental aspect of Church life. Concepts such as spiritual perfection, spiritual life, piety, prayer, are joined together by him to justify the lofty destiny of man, for to this Christ and His Gospel call each member of the Church.

In his speech addressed to the high gathering in Jerusalem, His Holiness the Patriarch says: "Faith is the basis of Christian life. Love is its apex, for love is the bond of perfection, according to St. Paul (Col. 3. 14). And our Christian path is the path from faith to love. This path is eternal just as God Himself is eternal, it is eternal because its goal is Christ. But it is always blissful for those who labour and are burdened, for those who impel themselves to *take* the Kingdom of God *by force* which is *within us*."

This thought permeates the sermon which His Holiness delivered in the first year of his patriarchal ministry in the Church of St. Pimen the Great. His Holiness the Patriarch said: "Spiritual perfection is constant glorification of God throughout life, it is the constant burning of the spiritual flame. St. Pimen the Great strove after such perfection. According to Tradition St. Pimen, exhorting his disciples, said: 'No fly will touch a boiling pot, but let it cool and all kinds of vermin will enter it...'. Thus the saint exhorted them to constant remembrance of God, to constant kindling of the flame of prayer. This narrative is an admonition to all of us too" (*ibid.*, p. 108). Further on, His Holiness urges to pray reverently before the icon of St. Pimen the Great.

It is very important to dwell on this principle of spiritual perfection, of life



His Holiness Patriarch Pimen celebrating Divine Liturgy in the Church of St. Pimen, Moscow, on his name-day, assisted by hierarchs and clerics

in God and prayer, which Patriarch Pimen has repeatedly supported in his sermons and messages with fresh examples, because the teaching on prayer, the conciliar church service, is the foundation of theological views confessed by His Holiness Patriarch Pimen.

His Holiness says that each man should have an inner spiritual tenderness. It is the state of the spiritually perfected man and the Patriarch calls us to spiritual perfection: "Every man has a temple; this temple is his body which is the abode of God, nevertheless this temple is subjected to the all-consuming fire of sin and vice; very often the fire of passion burns to cinders and destroys the purity of the human temple. And when only charred particles are left from the man and his inner purity, as it happened to a maiden, the Most Pure One Herself appears in order to save the man... Happy is he who hears this voice of his salvation. And the image of the Most Pure One will again stand before the mind's eye of the sinner raised from the ashes of sin. The image of the Zealous Mediatrix, raised

again in the mind and heart of the man, will put out the fire of his human passion and make him follow the path of purity and spiritual perfection" (*ibid.*, p. 94). Thus the cycle of theological views, confessed by His Holiness Patriarch Pimen before large congregations, embraces the focal problem of man—his personal inner life: spiritual perfection and the path through purification and prayer.

In his sermons, His Holiness the Patriarch touches upon complex philosophical themes, but resolves problems connected with them from the standpoint of a pastor, with edification and clarity, helping the believer to pass from complex theological concepts to the concreteness of every-day life, which makes these concepts comprehensive and, what is most important, capable of calling man to take fresh steps on the path of his spiritual perfection.

The concept of Time is one of the most complex categories of philosophical thought. Patriarch Pimen defines this concept in such a way that any one hearing his word assimilates the very essence of this speculative cate-

gory: "Time, as we perceive it, is like a mighty and swiftly flowing river, which carries away everything that exists to the shoreless ocean of Eternity. Where then is the good and positive value of Time?"

"Time is a measure of life and one may presume that it flows from Eternity and returns to Eternity. Christian thought, proceeding from Divine Revelation, connects Time with the Fall, with Original Sin, which upset the world's harmony, and introduced into the world the principle of division and strife, thereby bringing about the limitation of Time which until then only differentiated the beginning of creation from the beginningless Creator" (*ibid.*, p. 99). Thus, characteristic of Patriarch Pimen's theologizing are emphasized actuality and practical purposefulness for the sake of the children of the Church.

The ecclesiological views of His Holiness were set out in the magisterial dissertation of Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy (now Metropolitan of Rostov); these concepts again do not belong to the abstract spheres of theological activities. Soon after he ascended the Patriarchal Throne, His Holiness visited the headquarters of the World Council of Churches and in his speech delivered there he made a principled assessment of the ecumenical movement, pointing out that for Orthodox theology, too, the trends of ecumenism were clear and near; that discussions of the horizontal and vertical ecumenical activities, of the practical and speculative theologizing all merge into one for the Russian Orthodox Church in her ecumenical activity.

Patriarch Pimen's views on the Sacrament of the Eucharist—the principal Sacrament for the sanctification of man, the constant means of grace granted by God—are considered as part of His Holiness's ecclesiological views.

His Holiness Patriarch Pimen consistently witnesses the peacemaking and patriotic service of the Holy Russian Orthodox Church in his preaching and socio-religious service. "In this service," His Holiness stated at the meeting of the Soviet Peace Commit-

tee in 1976, "we base ourselves on the prophecies of Isaiah (2. 4) and Micah (4. 3) who have said the time will come when *nation shall not lift up sword against nation, neither shall they learn war any more*, and we regard these foretellings as the Word of God directed at our age; we combine with this our dedication to active peacemaking, behested to all of us by our Lord Jesus Christ in His Sermon on the Mount (Mt. 5. 9)."

The representatives of the Russian Orthodox Church led by His Holiness Patriarch Pimen have taken an active part in such world forums as the World Congress of the Champions of Peace in October 1973; the World Peace Council Session in Sofia in February 1974; the Conference of Heads and Representatives of Churches and Religious Associations in the Soviet Union (Zagorsk, 1975); the conference in Zagorsk condemning the neutron weapon (December 1977); the 5th Pan-Christian Peace Assembly (Prague, 1978); the World Parliament for Peace (Sofia, September 1980); as well as many other conferences, assemblies and meetings, invariably expressing the aspiration and concern of our Church and the peoples of our country for the preservation and securing of peace in the world. Of great historic importance was the World Conference: "Religious Workers for Lasting Peace, Disarmament, and Just Relations Among Nations" held in Moscow on June 6-10, 1977, on the initiative of His Holiness Patriarch Pimen.

Peacemaking for His Holiness Patriarch Pimen is not merely a lofty duty as for a pastor and Primate of the Church. He solves problems of peacemaking from the standpoint of theological principles, which create a firm basis for his views on such an important and urgent subject of the day as "life", to which the new World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was dedicated. It took place also on the initiative of Patriarch Pimen in Moscow in May 1982.

"Life in God was given to mankind as the goal in the eschatological perspective, but in the Church of Christ this new life was given also as a reli-

gious experience within the framework of life on Earth. Therefore earthly life should strive for love and peace. Life and peace are practically identical concepts.

"Peace is life, but life common to all, universal. The Word of God forbids us to engage in fruitless considerations of *the times or the seasons* (Acts 1. 7). We are behested not to panic or remain indifferent, but to be spiritually vigilant and sober (1 Thess. 5. 6). From the Christian point of view the dignity of the son of God may be attained by man only through his peacemaking. The duty of the Christian is to stand watch over peace."

In the address delivered by His Holiness the Patriarch in the Epiphany Cathedral he said: "Can Christians remain indifferent to something that threatens their own life and the life of their fellow men? Do they have the right to look with indifference upon the enmity that grips the world? Of course not! One of the Beatitudes given by the Lord says: *Blessed are the peacemakers: for they shall be called the children of God*. So what can and should the labour of Christian peacemaking be in our days? Above all it should be a prayer which brings the spirit of peace into the hearts of believers themselves. It should also be a word of instruction, a word of reconciliation addressed to the world. Christians are not a small force in this world, and if they all unite in their aspirations for peace in keeping with the behests of the Saviour then the enmity which divides the world may be overcome" (JMP No. 6, 1982, p. 3).

Such is the principled basis of Patriarch Pimen's theologization. In practice, when he was still the Father Superior of the Trinity-St. Sergiy Lavra, His Holiness participated and now participates in many peace meetings and measures undertaken by the modern public and especially by the Russian Orthodox Church. Patriarch Pimen is a member of the World Peace Council and the Soviet Peace Committee. There is hardly a peace forum in

which His Holiness has not participated personally or been represented.

For outstanding work in peacemaking, His Holiness Patriarch Pimen was awarded the Order of the Red Banner of Labour (1977), and on his 70th birthday, he received the Order of the Friendship of Nations (1980). Accepting these orders, His Holiness stressed that they were in recognition of the participation of the entire Church in the cause of defending and securing peace.

For her merits in peacemaking, the Russian Orthodox Church was invited to present a report at the Second Special Session of the UN General Assembly on Disarmament. Consequently, His Holiness Patriarch Pimen delivered a speech in New York. Proceeding from a religio-ethical stand, His Holiness expounded the Orthodox teaching on peace without arms and wars; he also spoke of ways of saving mankind and life itself from nuclear catastrophe.

Numerous and fruitful are the deeds accomplished by His Holiness the Patriarch, his initiatives which we, the teachers and students of the Moscow theological schools, have also witnessed. Peacemaking is an important function of the theologian; throughout all his life Patriarch Pimen has been a peacemaker.

His Holiness Patriarch Pimen, who is a Doctor of Theology, sets an example to all of us; he shows us how to regard with deep responsibility our religious vocation; how to find the best way to serve and witness the Church in the world, when each word, filled with conviction, becomes distinct, understandable and appealing.

Let us wish His Holiness the Patriarch, on this memorable day, many years of blessed primatial ministry. May his instructive words continue to inspire all of us to fresh deeds for the good of our Church and the salvation of the God-protected flock.

Archbishop PITIRIM of Volokolamsk,
Professor at the MTA

His Holiness Patriarch PIMEN— Defender of Church Traditions

Patriarch Pimen of Moscow and All Russia (secular name, Sergei Mikhailovich Izvekov) was born on July 23 (10), 1910, to pious parents—Mikhail Karpovich and Pelagiya Afanasievna—who named their son Sergei at Baptism in honour of St. Sergiy the Miracle Worker of Radonezh.

Pelagiya Afanasievna took great care of her son bringing him up since childhood in the spirit of Christ's teaching. The youth learned to love Holy Scripture and the patristic writings. His heart was especially attracted by the grace-filled exhortations of Archbishop Innokentiy of Kherson, about which His Holiness still thinks highly and speaks of them with great warmth and love: "Since childhood I was attracted by the works of our Russian 'Chrysostom'—Archbishop Innokentiy of Kherson. I always liked the profundity of his thoughts. The more I read his sermons and other works, the greater was my admiration for his theology (PIMEN, Patriarch of Moscow and All Russia. *Sermons, Speeches, Messages and Addresses*. Moscow Patriarchate publication, 1977, p. 106).

There is no doubt that spiritually instructive reading and service of God were dear to the heart of the pious youth. It was at that time that he acquired the rudiments of the profound and thorough knowledge of the spiritual treasure that has so obviously distinguished Patriarch Pimen in his life.

Apart from the wise guidance he received from his mother at home, the future Patriarch was greatly influenced by the House of God with its solemn services and harmonious singing. All this fed the soul of the future Patriarch and drew his heart to union with God, while Divine Providence was preparing for him the path of monastic life.

In 1925, when he was 15, young Sergei left the world and retired to the Monastery of the Presentation of the Lord in the Temple in the environs

of Moscow. At one time the monastery was surrounded by deep forests which had witnessed the prayerful feats of St. Sergiy. Filled with an ardent desire to join the ranks of the monks and take part in their life and work, young Sergei entered the novitiate and was given the name of Platon.

In 1927, Novice Platon, led by his heart and with the intention of deepening his monastic feats, transferred to the most isolated skete—the Wilderness of the Paraclete, where he was subsequently professed and given the name of Pimen in honour of St. Pimen the Great. In this grace-filled place the young monk was able to devote himself wholly to the service of God and accomplish acts of fasting, prayer and complete obedience. His Holiness Patriarch Pimen speaks of his first steps as a monk in the words of St. Paul: *I... do count them but dung, that I may win Christ (ibid., p. 439).*

Under the guidance of wise and experienced startsy in spiritual life, the future Patriarch "grew spiritually from strength to strength". Monastic toil, dissolved and warmed by constant and fervent prayer, strengthened more and more a feeling of deep love for God in his heart, permeating him with spiritual peace and the ineffable tranquillity of grace. Thanking God, Monk Pimen often repeated: "Glory and thanks be to the All-Merciful Lord, for freeing us, with His wonderful Providence, from worldly vanities and directing our feet onto the path of peace in this quiet cloister of the labourers of God."

Living in the skete and training his will through self-denial, Father Pimen strove with all his might to instil in his heart the God-pleasing virtue of humility, which helps man to bear difficulties and at the same time draws into his heart Divine Grace so necessary on the path of purifying and saving the soul.

For the young monk life in the skete, among monks-ascetics, under the direction of startsy wise-in-God, was



His Holiness Patriarch Pimen with the Primate of the Alexandrian, Cypriot, Polish, and Czechoslovak Autocephalous Orthodox Churches during Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergiy Lavra on June 6, 1971, Holy Trinity Day

higher school. The irrepressible desire to please God and ceaseless kindling of love for God filled his heart with love for men as well. This love has guided him always in his service of the Church of Christ. And today, we see that this love encourages, inspires and induces His Holiness the Patriarch to accomplish the great feat of serving the flock of all Russia. Thus, working conscientiously in the quiet solitude, Father Pimen grew spiritually *unto a perfect man, unto the measure of the stature of the fullness of Christ* (Eph. 4. 13).

But Divine Providence was preparing the young monk for a great and responsible ministry. After many trials, the Lord led His faithful servant out of retirement in the wilderness to be a priest of the Church. On July 16 (3), 1931, Monk Pimen was ordained hieromonk and on January 25 (12), 1932 — hieromonk.

In 1954, through the intercession of St. Sergiy the Hegumen of Radonezh, the Lord raised the tireless labourer upon a new step in the ministry of the

Church: he was appointed Father Superior of the Trinity-St. Sergiy Lavra.

There, in the House of the Life-Giving Trinity, which was always recognized as, and still is, the heart of Orthodox Russia, the Father Superior Archimandrite Pimen bore his responsible obedience with deep love and diligence. Under him the great work of restoring the Holy Trinity and Dormition cathedrals was carried out; the Church of All the Saints Who Shone Forth in the Land of Russia was repaired and consecrated; while in the Refectory Church of St. Sergiy two new side-chapels were built and dedicated to St. Ioasaf of Belgorod and St. Serafim of Sarov.

Father Pimen became well known not only as a conscientious administrator, builder and decorator of the Lavra, he was outstanding in his vigilant care for the spiritual growth of the brethren of the cloister. His wise leadership consisted not merely in admonition and punishment, but in the example he set the brethren by his pious ascetic life. In this respect

Archimandrite Pimen was, as St. Tikhon of Zadonsk said, "a guide that walks in front and leads the flock after him."

Constantly remembering the words from Holy Scripture: *...whomsoever much is given of him shall much be required*, Archimandrite Pimen not only zealously fulfilled his duties, but strove conscientiously to multiply the talents given to him by God.

He attended the brethren's moleben and midnight services said by the shrine of St. Sergiy, constantly participated in the divine services, wisely guided the spiritual life of the monks and exhorted the numerous pilgrims who came to the cloister. His reverential and devout manner of officiating and his inspired sermons always impressed the worshippers and filled them with a feeling of beneficence.

In 1957 Archimandrite Pimen was elevated to the dignity of bishop. And in 1971 Divine Providence elevated him to the highest and most responsible post in our Church, that of Patriarch of Moscow and All Russia.

Continuing the work of his predecessors, the bishops of Moscow, and manifesting vigilant care for the preservation of the Orthodox traditions of our Mother Church, His Holiness in his addresses and exhortations, particularly to the graduates of the theological schools and to newly consecrated bishops upon presenting them with the crozier, constantly calls on the believers "to be zealous guardians of the dogmas, traditions, rules and customs of the Orthodox Church" (*ibid.*, p. 90), "to preserve their integrity and keep them unharmed as a most precious treasure" (*ibid.*, p. 367), and "to guard the flock from heresy, sedition, and schism, from the violators of the ecclesiastical laws of piety" (*ibid.*, p. 76).

His Holiness is dedicated to Christ and His Holy Church; his devotion and love make him officiate frequently and assiduously at divine services, drawing from them the power of grace which helps him to carry out his lofty ministry.

The Most Holy Vladyka celebrates Divine Liturgy with particularly deep feeling. This is because His Holiness

understands the profound sacramental meaning and salvific nature of the Holy Eucharist being celebrated at Liturgy. In his sermons he often stresses that "the Liturgy is a summary of the entire Gospel, a depiction in brief of Jesus Christ's life on earth, the repetition of His Sacrifice on Golgotha—the daily stabbing, His Death for the sins of the world, the commemoration of His Resurrection and Ascension into Heaven" (*ibid.*, p. 354).

Our participation in the divine service, "our attitude to the temple," according to His Holiness, "and to everything that is in it and to what takes place there, should be determined by a feeling of reverence, awe, faith and love for the holy place. If this is not the case then, even if divine services are attended frequently, the Church Rule known, and dogmatic formulas learned, the soul will not receive any spiritual fruit, the Gifts of Grace to know God, gifts which transfigure the soul into the temple or abode of God" (*ibid.*).

Speaking to the graduates of the Moscow theological schools on the need to preserve liturgical traditions intact, the Primate of the Russian Orthodox Church points out the necessity and justice of intoning the Ectene of the Catechumens at Divine Liturgy. "Inasmuch as Christ's Gospel," he says, "is being constantly preached in all corners of the world, the prayer for the catechumens should not be omitted. It means that the ectene should not be omitted either" (*ibid.*, p. 359).

His Holiness Patriarch Pimen also teaches that the use of Church Slavonic in divine services be regarded with due respect. "This tongue," His Holiness says, "is liturgical, it possesses special beauty and purity" (*ibid.*, p. 363). As it has been blessed by centuries, divine services should be conducted in this "familiar tongue, Church Slavonic, the language of prayers" (*ibid.*, p. 89).

Since a youth, His Holiness the Patriarch has loved church singing. He tries to instil into the precentors and choirs of our Orthodox churches in which he officiates or prays, the correct



His Holiness Patriarch Pimen consecrating the Chrism in the Patriarchal Cathedral of the Epiphany on April 23, 1981, Maundy Thursday

understanding and observance of true Orthodox traditions in singing.

His Holiness pays great attention to the curricula and education at the theological schools, channelling them to the right course. At one of the meetings with the professors and teachers of the Moscow theological schools he urged them to maintain always "our theology strictly Orthodox... that the traditions of the Russian Orthodox Church be preserved intact... and that great attention be paid to this in our teaching programmes" (*ibid.*, p. 362).

Manifesting great concern for the proper training of future pastors of the Church, His Holiness Patriarch Pimen, as a loving father, exhorts the students of the theological schools to read and study constantly the Word of God—the foundation of Christian life. "Every pastor," he says, "must

have a sound knowledge of Holy Scripture... and never part with it in his personal life" (*ibid.*, p. 359). "Without knowledge of the Bible and mastering its spirit, there is no power in ministering to the souls of people. Therefore make it your rule throughout life to read the Bible and reflect over it. Then this Holy book will open to the pastor all that is necessary for the confirmation of our faith and the Christian education of our flock" (*ibid.*, p. 375).

At the same time Patriarch Pimen stresses that the texts of Holy Scripture must not be interpreted according to personal reason: they must be comprehended only "according to the spirit of patristic interpretations, as the Holy Fathers teach" (*ibid.*, p. 356).

While deeply concerned for the preservation of Church traditions and observing them himself with due strictness and zealously, Patriarch Pimen pays much attention to the priests' family life. He points out especially

to the need for candidates for the priesthood to choose their future wives—matushkas—carefully and attentively. In the words of His Holiness: "In choosing their helpmeet, the future pastors must realize the importance of the choice they make, they should seek beauty of soul and profundity of mind rather than external beauty" (*ibid.*, p. 371).

Speaking to the graduates of the Moscow theological schools our Primate said: "Establish your family in such a way that it be a church at home" (*ibid.*, p. 351). Otherwise, a priest "will never be able with a clear conscience to inculcate the fundamentals of the Gospel teaching into his flock" (*ibid.*, p. 363). It is inadmissible for discord, strife, etc., to exist in a pastor's family. In such an atmosphere a priest cannot conduct his ministry

fruitfully and successfully, because his inner life and spiritual growth will become impossible and this, in its turn, will inevitably estrange the pastor from his flock and God.

For the preservation of Church traditions, of great significance are the inner qualities of a pastor of Christ's Church. His Holiness stresses that a *minister of the sanctuary* should be humble, meek, honest, adorned with all the Christian virtues, only then will he be able to love men and see in them the image of God (*ibid.*, p. 367). A priest, under whatever circumstance in life, must not forget that he is the bearer of the grace of the priesthood and is answerable to God and men (*ibid.*, p. 370).

A priest, according to Patriarch Pimen, must be a person of high morality, have a thorough theological training and civic consciousness, this will enable him to carry the light of Orthodoxy to his flock, to witness successfully to the truths of Orthodoxy at ecumenical meetings, be in the vanguard of the champions of peace, help in the sacred cause of establishing peace among nations, and educate his flock in the spirit of patriotism and love for their Motherland (*ibid.*, p. 368).

Thus, the piety of His Holiness the Patriarch, his wise exhortations and appeals exert great and beneficent influence upon all aspects of life of the

Russian Orthodox Church, upon her order and traditions.

In conclusion I would like to cite the words of a permanent member of the Holy Synod, Metropolitan Aleksiy of Tallinn and Estonia, addressed to His Holiness Patriarch Pimen on his 70th birthday: "Continuing in the footsteps of your wise predecessors and mindful of the vital tasks of the Church at the current stage of her historical existence in conditions of positive relations between Church and State in our country, you, Your Holiness, are firmly guiding us along the only true path, the one which enables our Russian Orthodox Church to execute her salvific mission freely and successfully" (*JMP* No. 9, 1980, p. 23).

Joining our heartfelt feelings to these words, let us prayerfully wish His Holiness Patriarch Pimen of Moscow and All Russia many years of life, good health, and spiritual strength in order to, with God's help and the protection of the Queen of Heaven, the intercession of the holy hierarchs of Moscow St. Pimen the Great and St. Sergiy of Radonezh, successfully continue for many more years his lofty and salvific patriarchal ministry for the good of the entire Holy Church and our Motherland.

Archimandrite IOANNIS
Docent at the MTA

His Holiness Patriarch PIMEN'S Hierarchal Ministry

November 17, 1982, marked the 25th anniversary of His Holiness Patriarch Pimen's episcopal consecration. On that memorable day in 1957, His Holiness started on the path of hierarchal ministry, but his ecclesiastical service had begun several decades earlier.

Patriarch Pimen was born on July 23 (10), 1910, in the town of Bogorodsk (now Noginsk), Moscow Gubernia, into the pious family of a mechanic, Mikhail Karpovich Izvekov, and was named at Baptism Sergei in honour of St. Sergiy the Hegumen of Radonezh. His devout mother, Pelagiya Afanasievna, greatly

grieved that her children, after her eldest daughter Maria, had died in infancy. And so she vowed to dedicate the baby she was carrying to the service of God. After the birth of her son, as she prayed with him before the home icons, she entrusted him to the care of the Most Holy Mother of God; a lampada always burned before the Vladimir Icon of the Mother of God in their house.

Many years later Patriarch Pimen, reminiscing, said: "The Vladimir Icon of the Mother of God is a shrine of Moscow, of the places where I was born. It was our family icon, it was the icon



Grace Bishop Pimen of Balta, Vicar of the Odessa Diocese

...ok with me to the monastery..." (PIMEN, Patriarch of Moscow and All Russia. *Sermons, Speeches, Messages and Addresses. 1957-1977*. Moscow Patriarchate publication, 1977, p. 107).

Influenced by his mother Sergei, since early age, took interest in religious literature; he grew to love the church with its beautiful services and harmonious singing, and went on pilgrimages with his mother to the holy shrines. Recalling his first pilgrimage to the Trinity-St. Sergiy Lavra, its future Holy Archimandrite says: "Brought by my mother to the Holy Lavra, when I turned eight, I made my first Confession and received Holy Communion in the Church of Sts. Zosima and Savvatiy of the Lavra" (*ibid.*, p. 51).

After preliminary instruction at home, Sergei was enrolled in a secondary school of the town. Even during his school years his spiritual growth continued. In his free time from studies, he read and sang on the cleros; he served as hypodeacon under the vicar bishops of Bogorodsk—His Grace Nikanor Andryavtsev (†1923) and His Grace Anton Rudnev (†1936), he was constantly among the clergy. All of them influenced him in his spiritual forma-

tion. In 1923, when it was disclosed that he had a fine voice and a good ear for music, he became a member of the hierarchal choir at the cathedral. Apart from singing and theoretical lessons, he was trained as a precentor and soon he ventured to conduct the choir himself.

After finishing school in 1925, he went to Moscow and on December 4 entered the novitiate at the Monastery of the Presentation of the Lord in the Temple, there he was given the name of Platon. On October 4, 1927, he was professed at a skete of the Trinity-St. Sergiy Lavra and given the name of Pimen in honour of St. Pimen the Great.

At his episcopal nomination Patriarch Pimen, recalling the time he was professed, said: "In one of the most secluded sketes of the Lavra, the Wilderness of the Paraclete, I made my monastic vows and there I took my first steps in monastic life" (*ibid.*, pp. 51-52).

Subsequently His Holiness said about his name: "Pimen, which means shepherd, was given to me by Providence... When I reflect over my monastic name 'Pimen', I come to the conclusion that it obliges me to much. Divine Providence ordained me to be a shepherd. But when we turn to the Holy Gospel, we hear the words of Christ the Saviour saying that we have to be not just a shepherd, but a good shepherd, one who lays down his life for his sheep. This places a great responsibility upon me as the bearer of this name" (*ibid.*, p. 400).

The name "Pimen" was a symbol of the special favour of God upon the newly professed monk; it helped him to become a highly meritorious shepherd, one above the rank and file, the Head Shepherd of the multimillion Russian Church.

After passing the monastic ordeal at the Skete of the Paraclete, Monk Pimen conducted the choir at the Church of St. Pimen the Great in Moscow. And after he passed the examinations of the theological school at the Dorogomilovo Epiphany Cathedral in Moscow, the Administrator of the Moscow Diocese, Archbishop Filipp (Gumilevsky) of Zvenigorod, ordained Monk Pimen hierodeacon on July 16 (3), 1931, and hieromonk on January 25 (12), 1932. As a priest, Hieromonk Pimen spent several years under obedience in the world; he

successfully conducted choirs in Moscow churches.

By the end of the Great Patriotic War, Hieromonk Pimen was serving as a priest at the Annunciation Cathedral in the town of Murom. In 1946, he was translated to the Odessa Diocese where he was the treasurer of the Monastery of St. Elijah in Odessa, and assistant to the superintendent dean of the monasteries and convents in the diocese, and fulfilled other obediences, as well.

There, in 1947, he was raised to the rank of hegumen and awarded an ornamented cross.

That same year he became a member of the clergy of the Rostov Diocese; there he was secretary to the ruling hierarch, a member of the diocesan council and ecclesiarch of the Cathedral Church of the Nativity of the Blessed Virgin in Rostov-on-Don.

In 1949 Hegumen Pimen was appointed Father Superior of the Pskov-Pechery Monastery of the Dormition, and in 1950 he was raised to the rank of archimandrite.

After four years of successful labour establishing proper order in the monastery, in January of 1954 Archimandrite Pimen was appointed Father Superior of the Trinity-St. Sergiy Lavra. Soon after, His Holiness Patriarch Aleksiy awarded him the right to wear two ornamented crosses and to officiate with an archimandrite's crozier. And there also Archimandrite Pimen went energetically about restoring the Lavra and ordering the life of the brethren.

His deep spirituality, zealous fulfilment of ecclesiastical obediences and his ability as an administrator and economist, manifested especially during the years of his superiority, induced the Supreme Church Authority to call Archimandrite Pimen to a higher and more responsible post—to episcopal ministry.

On November 4, 1957, the Feast of the Kazan Icon of the Mother of God, through God's will and decision of His Holiness Patriarch Aleksiy and the Holy Synod, Archimandrite Pimen was designated to be Bishop of Balta and Vicar of the Odessa Diocese. His nomination took place in the Dormition Cathedral Church in Odessa on November 16, 1957, it was solemnized by His Holiness Patriarch Aleksiy, Archbishop Bo-

ris of Odessa and Kherson, Archbishop Nektariy of Kishinev and Moldavia, Bishop Innokentiy of Kirovograd and Nikolaev, and Bishop Nestor of Pereyaslav-Khmel'nitsky.

I would like here to draw your attention to a very telling fact which vividly characterized the attitude of the Supreme Church Authority towards Archimandrite Pimen. His nomination and consecration were led by His Holiness Patriarch Aleksiy himself, who had just turned 80, but overcoming the weakness of old age had come to Odessa especially for the occasion.

In his nomination address Archimandrite Pimen says: "With deep humility and obedience I accept my election to the episcopal ministry as the will of God and firmly believe that the all-giving grace of the Holy Spirit will descend upon me through the laying on of your episcopal hands and fortify me for the great service of the Church of God and make me worthy of the dignity to which I have been called. That thousands of hungry souls may be fed through me with the tiny particles of the spiritual bread broken in consecration" (*ibid.*, p. 51).

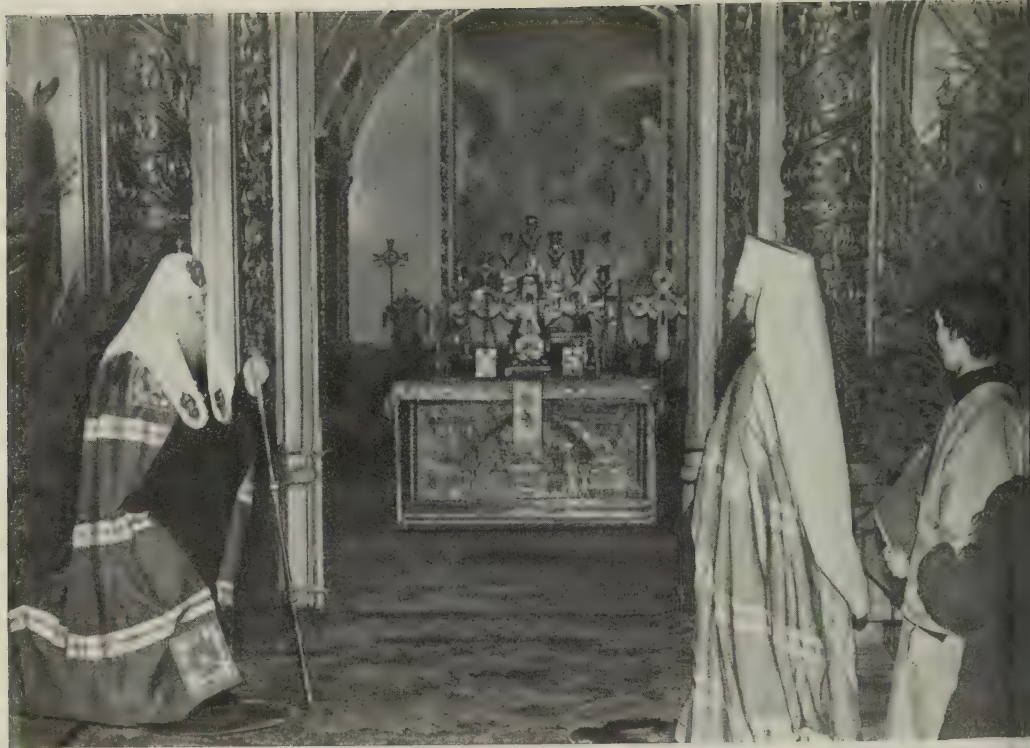
On the following day, November 1957, Archimandrite Pimen was consecrated Bishop of Balta by His Holiness Patriarch Aleksiy and the above hierarchs in the same cathedral. Patriarch Aleksiy in his exhortation on presenting the crozier to Bishop Pimen of Balta stresses: "We know that everything here on earth is ordered according to the beneficent will of God for each one of us. That is why your election was not to the work of our hands or will but the beneficent pleasure of our Lord manifested through our humble selves" (*JMP* 12, 1957, p. 20).

It was providential that Vladyka Pimen's consecration took place in the Dormition Cathedral in Odessa in which there is the Kasperovskaya Icon of the Mother of God so deeply revered by him. Subsequently His Holiness Patriarch Pimen said: "In this holy cathedral, overshadowed by the grace of the Kasperovskaya Icon of the Mother of God, my hierarchal consecration took place. And I am happy that it was from this miraculous icon that I received my first blessing upon my hierarchal path."



ST. SIMEON THE RIGHTEOUS
(Feast day, February 3/16)

17th century icon



January 9, 1983. The Patriarchal Cathedral of the Epiphany, Moscow. Metropolitan Yuvenaliy of Krutitsy and Kolomna greeting His Holiness Patriarch Pimen



January 9, 1983. The Patriarchal Cathedral of the Epiphany. His Holiness Patriarch Pimen greeted on Christmas. Right to left: Archbishop Kiprian; Archbishop Pitirim, Head of the Publishing Department; Archimandrite Evseviy, acting father superior of the Trinity-St. Sergiy Lavra; Bishop Aleksandr of Dmitrov, Rector of the MTA and MTS; Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow; Archimandrite Niphon, Representative of the Antiochene Patriarch to the Patriarch of Moscow



Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, with I. P. Shamyakin, chairman of the Byelorussian SSR Supreme Soviet



Metropolitan Ioann of Yaroslavl and Rostov presenting the address of greeting to V. I. Popov, chairman of the Yaroslavl Regional Executive Committee, on December 24, 1982, on the occasion of the 60th anniversary of the formation of the USSR

See p. 9



May 24, 1982. Archbishop Gleb of Orel and Bryansk with the participants in the meetings of the clergy and representatives of executive councils of the churches of the Orel Diocese (See JAMP, 1983, No. 1, p. 1)



October 10, 1982, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a.i. in the USA, celebrating Divine Liturgy in the Cathedral Church of St. Barbara the Great Martyr in Edmonton, Canada



His Holiness Patriarch Pimen on a pilgrimage to Holy Mount Athos

thus God's will was accomplished in it" (PIMEN, Patriarch.... Sermons, speeches..., p. 106). And thus, we may add, began the hierarchal ministry of His Holiness Patriarch Pimen, the 25th anniversary of which we are marking today.

Divine Providence intended the new bishop for the highest ecclesiastical service in the dignity of Patriarch. Preparation and rise to this began almost immediately for him.

On December 26, 1957, Bishop Pimen was designated Bishop of Dmitrov, Vicar of the Moscow Diocese. Thus placed in the capital diocese as vicar bishop of His Holiness Patriarch Aleksiy, Vladyka Pimen enjoyed the possibility of gaining from the rich spiritual and life experience of this venerable Primate and of learning from him how best to perform the hierarchal ministry and govern the church. Bishop Pimen concelebrated with His Holiness Patriarch Aleksiy at almost all the patriarchal services and participated in all the episcopal consecrations led by His Holiness. During the three odd years Bishop Pimen served in the Moscow Diocese, nine bishops had received the hierarchal grace by the laying on of hands with his participation.

Apart from concelebrating with Patriarch Aleksiy, Bishop Pimen led hierarchal services in Moscow and Dmitrov. Thus, on September 9, 1958, the first name-day after his episcopal consecration, he officiated at the Church of St. Pimen the Great in Moscow where he had conducted the choir formerly. On that day, the 300th anniversary of the church was being celebrated. Ever since then His Holiness Patriarch Pimen has officiated in this church, so dear and near to him, on his name-day.

In the two-and-a-half years of work under Patriarch Aleksiy, Bishop Pimen acquired a deal of experience in ecclesiastical administration and in July of 1960 he was appointed to the responsible post of Chancellor of the Moscow Patriarchate. Heading the administrative organ of the Russian Orthodox Church, which executed the orders of the Supreme Church Authority, he kept in touch with all the dioceses and attended the sessions of the Holy Synod and kept the minutes.

By His Holiness Patriarch Aleksiy's ukase on November 23, 1960, His Grace Pimen, in consideration of his work on the new post, was elevated to the dignity of archbishop, and by decisions of the Patriarch and the Holy Synod on March 16, 1961, he was made a permanent member of the Holy Synod in the capacity as Chancellor of the Moscow Patriarchate.

At the session of the Holy Synod on the same day it was decided to appoint Archbishop Pimen to the Tula See with the retention of the office of Chancellor of the Moscow Patriarchate. This appointment was another step up the hierarchal ladder for Archbishop Pimen—he became a ruling hierarch of a diocese.

Despite the heavy affairs of the Chancellery of the Moscow Patriarchate, Archbishop Pimen of Tula and Belev managed to execute the affairs of his diocese extremely well. For this purpose he visited the diocese, considered its current affairs, conducted hierarchal services, ordained deacons and presbyters, received the members of the clergy, taking great interest in the needs of the parishes and in the lives of priests and deacons.

Archbishop Pimen ruled the Tula Dio-

cese for eight months, but even in this short period he managed to win the love and respect of the clergy and flock by his cordial and attentive attitude, which is preserved by them in their hearts to this day.

Archbishop Pimen was entrusted with the temporary administration of the Luga (now Voroshilovgrad), Smolensk, Kostroma and Tambov dioceses. Everywhere he went, his energy, ecclesio-administrative ability and cordiality brought into ecclesiastical life accord, order and beauty. For a time Vladyka Pimen was the Chairman of the Economics Management Board of the Moscow Patriarchate and Dean of the Patriarchal Cathedral of the Epiphany.

On November 14, 1961, Archbishop Pimen is again up the ladder of hierarchal service: he was appointed to the Leningrad See and elevated to the dignity of metropolitan.

After assuming his office on December 2, Metropolitan Pimen of Leningrad and Ladoga energetically set about his hierarchal duties. In the first month of his stay in Leningrad he led divine services in a number of the city churches and devoted two days (December 12 and 14) to visiting the Leningrad churches and getting acquainted with the members of the clergy and executive councils.

Apart from the ecclesio-administrative duties in the diocese, Metropolitan Pimen took charge, according to hierarchal tradition, of the Leningrad Theological Academy and Seminary. On his first day in Leningrad he visited the theological schools, and on December 10, the Feast of the Icon of the Mother of God "The Sign", and on the eve, officiated at divine services in the Church of St. John the Divine belonging to the theological schools, and performed the first ordination after arrival in Leningrad. Subsequently Metropolitan Pimen manifested indefatigable attention and deep interest in the life and needs of the Leningrad theological schools.

As a permanent member of the Holy Synod, Metropolitan Pimen visited Moscow to attend the synodal sessions and to take part in measures undertaken by the Church as a whole. On May 11, 1962, for instance, he arrived for the

festivities on the 85th birthday of His Holiness Patriarch Aleksiy.

On January 23, 1963, Metropolitan Pimen headed the jubilee commission formed by the Holy Synod to prepare and carry out the grand celebration of the 50th anniversary of Patriarch Aleksiy's hierarchal ministry. On May 11, he attended the jubilee festivities of the Russian Church alone and on July 17-21, the grand inter-Church celebration of the jubilee.

When in Moscow, Metropolitan Pimen not only participated in episcopal consecrations, but led them himself on several occasions. During his tenure in Leningrad, he participated in three hierarchal consecrations and headed five, two of them in Leningrad.

Metropolitan Pimen was destined to serve a little less than two years on the Leningrad See. But in that time he did a great deal for the Leningrad Metropolitanate, for its theological schools, and left a kind memory in the hearts of the Leningrad flock.

On October 9, 1963, on the recommendation of His Holiness Patriarch Aleksiy, the Holy Synod designated His Eminence Pimen to be Metropolitan of Krutitsy and Kolomna. This see opened before Vladyka Pimen a wider field of hierarchal activities. He became the closest associate of His Holiness Patriarch Aleksiy and successfully administered the "patriarchal region" i. e. the Moscow Diocese, attended the Holy Synod sessions, often officiated at divine services in the Patriarchal Cathedral of the Epiphany and other churches of Moscow and its environs in which he invariably delivered profound homilies. In 1964 (from February 25 to December 22) he was again the Chancellor of the Moscow Patriarchate and in 1966 (from May 14 to July 17) temporarily administered the Gorky Diocese.

Metropolitan Pimen continued also to take part in episcopal consecrations. In the seven-and-a-half-years in the dignity of Metropolitan of Krutitsy and Kolomna he took part in eight consecrations six of which His Eminence Pimen led himself.

During that time, Vladyka Pimen had other obligations as well: he headed ecclesiastical delegations which took part in various ecclesiastical and secular



His Holiness Patriarch Pimen by the Holy Epitaphion in the Patriarchal Cathedral of the Epiphany on April 24, 1981

measures within the country and abroad. Thus began his inter-Church, ecumenical, social and peacemaking activities.

"By his painstaking fulfilment... of responsible commissions, Metropolitan Pimen helped His Holiness Patriarch Aleksiy greatly to bear the heavy burden of government and representation of the Church and enjoyed His Holiness's cordial favour. Patriarch Aleksiy appreciated his executive and administrative capacities and traits of his character, especially the style of his celebration" (*JMP* No. 2, 1971, p. 10).

For zealous service of the Church, His Holiness Patriarch Aleksiy awarded Metropolitan Pimen with the Order of Prince St. Vladimir, 1st Class, and on the eve of his death, April 16, 1970, granted him the right to wear two panagias and with his own hands placed the second panagia thereby as if foretelling the successor in the patriarchal ministry.

After the demise of His Holiness Patriarch Aleksiy on April 17, 1970, Metropolitan Pimen of Krutitsy and Ko-

lomna, as eldest by consecration, and permanent member of the Holy Synod, became the Locum Tenens of the Patriarchal See. On this lofty post he administered successfully the Russian Church for over a year.

In March 1971, he headed the delegation of the Russian Church which attended the funeral of His Holiness Patriarch Kirill of Bulgaria.

But the principal work of His Holiness Metropolitan Pimen at this time was the preparation for and holding of the Local Council of the Russian Orthodox Church. The Local Council was held at the Trinity-St. Sergiy Lavra from May 30 to June 2, 1971. On the last day, the Patriarchal Locum Tenens, Metropolitan Pimen, was unanimously elected Patriarch of Moscow and All Russia.

The solemn enthronization of the newly elected Patriarch took place in the Patriarchal Cathedral of the Epiphany in Moscow on June 3, the Feast of the Vladimir Icon of the Mother of God, another sign of the special benevolence

of the Most Holy Theotokos towards Patriarch Pimen.

For His Holiness Patriarch Pimen, enthronization upon the Patriarchal Throne of Moscow meant accession to the highest step of the hierarchal ladder in the Russian Orthodox Church. Since that day, not only the multimillion flock and clergy, but all the hierarchs of the Russian Orthodox Church in our country and abroad have been under his supreme ecclesiastical authority and spiritual guidance. His hierarchal ministry was that of the First Bishop.

His Holiness Patriarch Pimen, soon after his enthronization, defined his primatial duties thus: "I consider it my immutable duty to follow along the path marked out for the Church by Patriarch Aleksiy of blessed memory—the path of fervent service of God, strict observance of the traditions and customs of Holy Orthodoxy, broadening fraternal contacts with autocephalous and autonomous Orthodox Churches and strengthening ecumenical ties; the path of deepening and widening peacemaking, nurturing in the clergy and the faithful a conscious patriotism, unbounded love for our great Motherland and a worthy attitude to work" (PIMEN, Patriarch.... *Sermons, Speeches*.... p. 106).

His Holiness Patriarch Pimen has been successfully fulfilling these tasks for over eleven years now. The parishes of Moscow are under his immediate supervision, he conducts services in the Patriarchal Cathedral of the Epiphany and other parish churches of Moscow always delivering profound homilies.

One of the main concerns of the Primate of our Church is choosing worthy candidates for the bishoprics, as well as the education and training of the clergy. In the period of his primateship His Holiness Patriarch Pimen, together with the Holy Synod, has elected 35 candidates for the episcopacy and has led 16 episcopal consecrations, addressing the newly consecrated hierarchs with his primatial exhortations.

Patriarch Pimen attends a great deal to the life of the theological schools and the monasteries and convents, especially to the life of the Trinity-St. Sergiy Lavra of which he is the Holy Archimandrite.

As Chairman of the Holy Synod, His Holiness not only directs its work but the work of all the synodal departments and other institutions of the Moscow Patriarchate.

His Holiness Patriarch Pimen exhorts the multimillion flock of the Russian Orthodox Church not only by way of homilies to parishioners who gather in crowds at patriarchal services, but by annual Christmas and Easter messages addressed to all the faithful children of the Russian Church.

Soon after his enthronization, His Holiness Patriarch Pimen visited Leningrad, attended services and preached and met with the administrative staff of theological schools. The second time he visited the city was in 1978 to attend the funeral of Metropolitan Nikodim of Leningrad and Novgorod. But he vouchsafes the clergy, monks, nuns and believers of Odessa particular prayerful communion and spiritual admonition since His Holiness spends his annual summer vacation there.

With the blessing of His Holiness Patriarch Pimen or his personal participation, local ecclesiastical events (as, for instance, the 35th anniversary of the Lvov Church Council in 1981) and general Church occasions (as, for instance, the 60th anniversary of the restoration of the Patriarchate in 1978) are celebrated. At present Patriarch Pimen is heading the special commission to prepare and conduct in 1988 the millennium of the Baptism of Russ.

The hierarchal activities of the Primate of the Church in our days extend beyond the bounds of ecclesiastical and intra-Church affairs proper. Of great importance are the efforts of Patriarch Pimen to broaden and deepen fraternal contacts with Local Orthodox and non-Orthodox Churches, his ecumenical activities in peacemaking and ecclesiosocial service. However it is not our task here to review his patriarchal activities in this direction.

We have only outlined the 25 years of His Holiness Patriarch Pimen's hierarchal ministry. In conclusion we would like to draw your attention to several providential moments along this path.

Patriarch Pimen was born on the Feast of the Deposition of the Robe of Our Lord in Moscow. In this we see

dedication from on High that he was destined to be an archpastor (who represents the Lord Himself at divine service) in Moscow. At Baptism he was named Sergei in honour of St. Sergiy of Radonezh in whose Lavra he made his first Confession and received Holy Communion, where he was later processed, and subsequently became the father superior and then its Holy Archimandrite. One of the first temples he was brought to as an infant was the Epiphany Cathedral, in another Epiphany Cathedral he received the grace of the diaconate and priesthood. Both these cathedrals symbolized his future service in the Patriarchal Cathedral of the Epiphany in Moscow.

His Holiness Patriarch Pimen's whole life has been under the protection of the Mother of God, especially manifested through Her Vladimir Icon, which was a family icon in his parents' home. Before this icon the mother of the future Patriarch had prayed for her son and entrusted him to the care of the Most Holy Theotokos.

On the eve of the Feast of the Vladimir Icon, the Heavenly Queen directed the steps of the 15-year-old Sergei, who had just arrived in Moscow, to the Monastery of the Presentation of the Lord in the Temple. There the festal service and his own participation in it as reader and singer made such a deep impression upon the youth that he then and there resolved to dedicate his life wholly to the service of the Holy Church. Soon after he entered the novitiate in this monastery.

His Holiness had this in view when he said on the 8th anniversary of his

enthronization: "My path in the Church, my path of Church service began in my youth, more than 50 years ago, on the day when the Holy Church celebrates the Feast of the Vladimir Icon of the Mother of God" (*JMP* No. 8, 1979, p. 18).

His hierarchal service also began under the protection of the Most Holy Mother of God. His Holiness says in regard to this in the same address: "The Holy Synod resolution whereby I became a hierarch of the Russian Church was adopted on the Feast of the Kazan Icon of the Mother of God. (The consecration took place under the protection of the Kasperovskaya Icon of the Mother of God.) And finally, my enthronization took place on the Feast of the Vladimir Icon of the Mother of God" (*JMP* No. 8, 1979, p. 18).

Providential, too, was the name "Pimen" (meaning "shepherd") given to the future Patriarch when he was being professed: it was an indication from on High that he would be the Father and Shepherd of all the multimillion Russian Orthodox Church.

Having risen, under the influence of these providential circumstances, up the ladder of hierarchal service to the highest patriarchal step, His Holiness Patriarch Pimen puts his trust in the Most Pure Theotokos and in the prayers of Sts. Sergiy of Radonezh and Pimen the Great, and we believe that under the grace-filled guidance of his heavenly patrons His Holiness will continue successfully for many more years fulfilling his primatial ministry.

Archpriest NIKOLAI SMIRNOV

His Holiness Patriarch PIMEN's Eternal Sermons

Your Eminences, Your Graces and all the deeply esteemed gathering,

When the Vladyka Rector blessed me to deliver a short report on the preaching ministry of His Holiness, my first thought was of the distant, and yet not so distant, years of my student days—the early 1950s. At that time our theological schools did not have a church of its own and we all attended services in the churches of the Holy Lavra. The father superior of the Lavra in those days was Archimandrite Pimen, today His Holiness Patriarch Pimen of Moscow and All Russia.

On one occasion, when the whole school family was at divine service, the father superior walked out onto the solea wearing a monk's mantle and holding a staff in his hand. Making the Sign of the Cross he began to speak. The theme of the sermon was the Prayer of St. Ephraem Syrus... After so many decades I cannot recount the sermon in detail, but I do remember with what wrapped attention we all listened to it and how it gripped our young hearts; how its chastity, meekness, patience and love enfolded us with its warmth.

I believe it was exactly then that a spiritual bond of grace was established between the teachers of the theological schools and His Holiness. It is a matter for regret today that much of what we had heard from the father superior (and later from His Holiness the Patriarch) remains unrecorded.

His Holiness considers preaching to be the sacred duty of every minister of God's Church. "I have always tried," the First Bishop says, "to preach the Word of God, making it the cornerstone of my ministry" (362)*

By his example His Holiness shows us whose homilies should be studied

first by all—beginners as well as those already experienced in preaching. "From childhood," Patriarch Pimen recalls, "I was drawn to the works of the 'Russian Chrysostom'—Archbishop Innokentiy of Kherson. I always liked the profundity of his thoughts. The more I read his sermons and other works the greater I admired his theology" (106).

The length of the sermon should be determined by the ability of the flock to take it in with their mind and assimilate with their heart. This idea, contained in the sermon delivered in the Patriarchal Cathedral of the Epiphany, he expresses thus: "I have spoken about the chief Christian virtues very briefly wishing to reach your hearts quicker" (1980, 9, 44).

Whereas His Holiness's sermons are not lengthy (2, or 3, rarely 4, printed pages) their content is diverse and profound. Based on Holy Scripture and patristic works, they are imbued with deep faith in Divine Guidance, in the righteousness and holiness of Orthodox teachings and traditions, and filled with paternal care for the children of the Russian Orthodox Church and ardent love for the Motherland. Genuine Orthodox ecclesiasticity is their common spirit and distinguishing feature.

Orthodox Christians venerate and glorify the Mother of God with special love and reverence. Patriarch Pimen, too, has devoted a number of his homilies to Her glory. The Primate stresses that the life of the Theotokos is "the highest school of Christian morality" (129). The Holy Church has established special fervent prayers to Her; and in every church Her icons are displayed conspicuously.

In the peaceful twilight and glimmer of the lampadas, the face of the Queen of Heaven seems unusually majestic and mysterious: "Her large eyes, so full of meekness, penetrate right unto man's soul; they radiate maternal tenderness which warms and comforts man's restless soul" (93).

* The number in brackets is the page in the book: "PIMEN, Patriarch of Moscow and All Russia. Sermons, Speeches, Messages and Addresses." Moscow Patriarchate publication, 1977. If citations are taken from The Journal of the Moscow Patriarchate, there are three numbers in the brackets denoting year, issue, and page.

A particular unearthly feeling and state of quiet rest fills the heart of the believer on Her feast days, when Her closeness, love and care are especially felt. "Burdened with many sins, humanity turns to the Mother of God with deep faith that She is not merely an Intercessor for sinners, but the zealous Intercessor with Her Son and God. The Christian knows of Her zealotness and rejoices in Her protection which is actual throughout man's life and after his death" (93)*. Truly happy is the Orthodox Christian because he possesses, apart from his earthly mother, the Heavenly Mother (1979, 11, 4).

His Holiness's whole life has passed under the protection of the Queen of Heaven which is why he so often speaks of the Mother of God in his sermons.

"The Vladimir Icon of the Mother of God," the Holy Father says, "is a shrine of Moscow and the shrine of those parts where I was born. It was our family icon and it accompanies me in my monastic path. My enthronization took place on the Feast of the Vladimir Icon of the Mother of God with the blessing of the Heavenly Queen. The second icon of the Theotokos—the Kasperovskaya—is also dear to me.... Overshadowed by the grace of the Kasperovskaya Icon of the Mother of God (in the Dormition Cathedral in Odessa) my hierarchal consecration took place, and I am happy that I received my first blessing upon the hierarchal path precisely from this wonderful icon" (105-106).

On the path of spiritual life to attain the Kingdom of God an important place occupies repentance, and His Holiness has repeatedly drawn the attention of the Christian to this fact. The Holy Church cleanses man of his sins

and vices through the Sacrament of Penance (134). However, for this he must not only repent but promise "not to resume the evil acts of which he had repented" (138). Moreover, he must change for the better. "Therefore, if you are cruel, become merciful. This will be a good change. If you love only yourself, learn to love your neighbour as yourself. This will be a worthy change. If life brings you grief and sorrow and you bear them with great difficulty, then remember the words of our Lord Jesus Christ: *In the world ye shall have tribulation; but be of good cheer...* (Jn. 16. 33). Only with good cheer can we learn patience (1981, 8, 55).

Spiritual analysis of one's behaviour and life helps towards true repentance. Every day one should reflect over the hours lived through—"hours, not years, months, weeks, but the hours of each day" (120). This is best done at night before going to sleep (1981, 3, 36) when our life has shortened by another day (120). In the light of the Holy Gospel one should ask oneself: "What good did we do today and what things erroneous and evil? This must be observed strictly every day" (1981, 3, 36).

It is very important to learn to see, to notice one's sins; to feel and become aware of one's sinfulness (126). Often one meets men who consider sin an ordinary matter, justifying themselves by saying that men have sinned always and so do they (126-127). Such people often do not know what to repent of when they come to confess before a priest. The door to repentance remains closed to people who do not know their sins. "It is the cruel unrepentant state of the human soul" (120).

Not seeing their own sinfulness, they begin seeing errors in their neighbour and inevitably fall into the grave sin of judging others, trying to shift responsibility for their own sins onto the shoulders of another or blame some circumstance. What happened to our first parents in Paradise repeats again: "Adam said that he ate of the forbidden fruit because his wife had offered it to him; while the wife blamed the Serpent who had tempted her" (127).

Spiritual observance and deep analy-

* There is deep meaning in the account of the talk about the Queen of Heaven His Holiness had with a certain pious man who said: The Kasperovskaya Icon of the Mother of God is painted with the Infant on Her left arm—that is because the left arm is closer to the heart. The Mother of God is depicted with her cheek pressed to the cheek of the Divine Infant Christ, that is because She is telling Him about all the sorrows and griefs brought to Her by humanity. Her right hand is free, with it She helps all who come to Her" (129).

sis of one's behaviour will inevitably reveal numerous sins and make one aware of one's sinfulness; this will lead to humility which fills the heart with grief (94); burning tears of repentance will begin to fall then and this is a great thing for the Christian (135).

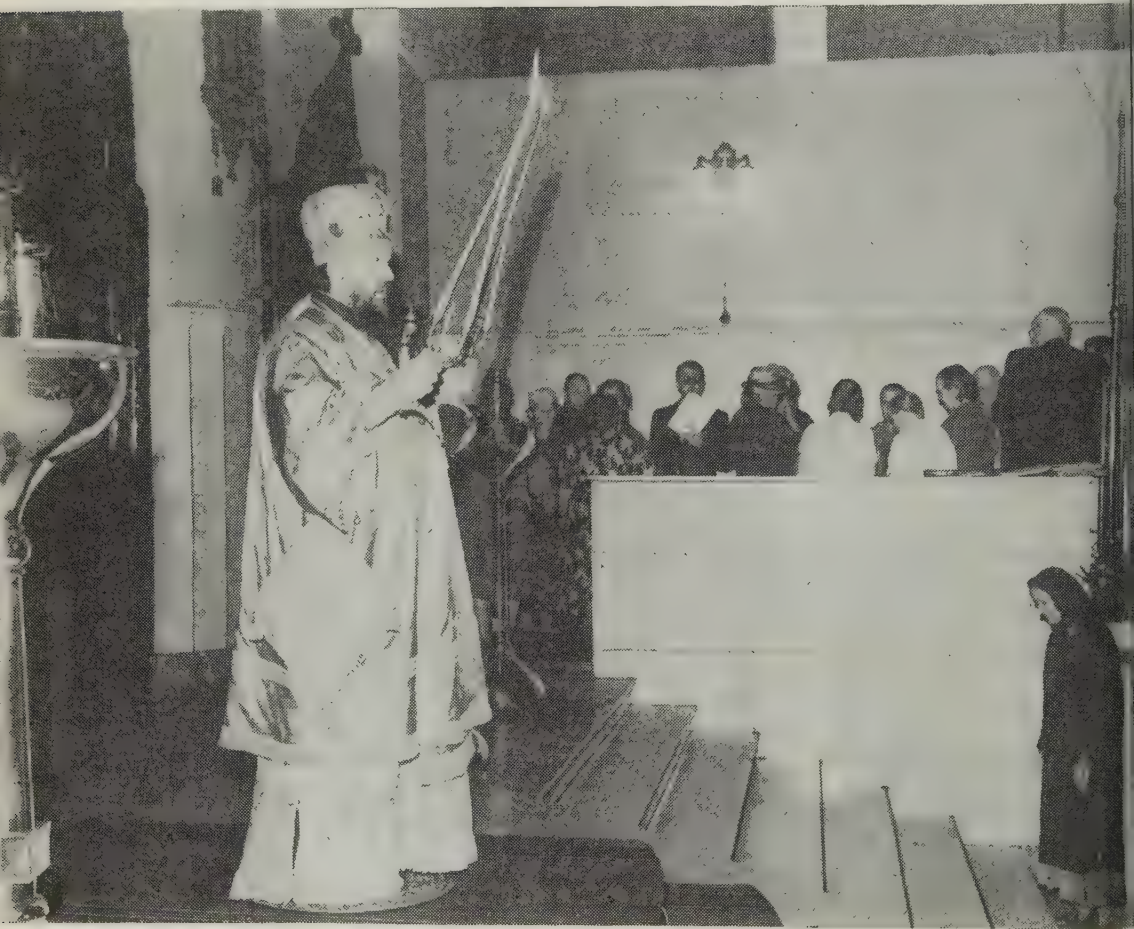
Seeing and understanding his own defects, man will no longer try to blame and judge his neighbour and will find other good uses for his powers.

The Holy Fathers of the Church teach: "If you see a sinning brother, consider him ill, for sin is an illness. They also say that a sick man is never dismissed without being given aid first. Thus by considering a sinning brother as a spiritually sick man, we shall first of all try to help him mend his ways" (1981, 3, 36).

If one, purified by the Sacrament of Penance, rises above the earth the measure of a pabble, he is already on the path ascending up Mount Tabor. But let not one who weakens despair, for the Lord welcomes even his intention. (1982, 8, 34; cf. 1981, 4, 30).

The act of penance is indivisible from fasting and prayer. "Lent is the dawn of salvation, the spring of our souls, the time of spiritual flourishing" (1982, 2, 37).

Fasting may be physical and spiritual. Physical fasting is exercise in abstinence, getting free from sensuality. Spiritual fasting is exercise "most difficult and multi-stage". It is putting aside all the evil committed by man in his life, "it is spiritual perfecting of oneself" (136). "It is obligatory forgiveness of one another's offences... it



Bishop Pimen of Dmitrov celebrating Divine Liturgy in the Church of the Resurrection

fervent prayer... and striving after virtue" (1981, 3, 36).

A Christian is called to combine physical and spiritual fasting—to fast dily and mentally (136). His Holiness says: "The Orthodox spend Lent fasting, praying in church and at home, doing acts of penance and deeds of love and mercy" (118).

Prayer is the principal means of uprooting evil in man (136). In order for man to understand what he must not do and what is good for him, to make his heart tender, it is necessary above all to pray, asking the Lord to open his spiritual eyes (120). But for prayer to achieve its goal, it must be continuous (136), and offering without pride; it is the offering of the mind and heart to God, conversing with Him (117). Before beginning to pray one must become reconciled with his neighbour. We shall become worthy of God's

mercy," concludes His Holiness, "if we forgive one another" (118).

As for Christian virtues, His Holiness points out, they are all equal before God, none among them is greater or lesser, more important or less important (103). Sincerity and truthfulness should be inherent in Christians. In their life mercy and truth, righteousness and peace, should meet and blend.

"If we pay attention only to those virtues," His Holiness says, "and begin our spiritual acts with them, we shall already be nearer the state of spiritual perfection and closer to God" (103).

His Holiness, however, shows us which virtues serve as foundations for others. They are Faith, Hope and Love. Upon these virtues is our Christian life established (117), that is why His Holiness has devoted a whole sermon to expound them (1980, 9, 43-44).

A great deal of attention is also paid



Polniki, Moscow, on August 21, 1960

in his sermons to humility (121, 126, 132; 1980, 9, 44 and other), the virtue which is the foundation of love for the Church and through which the Kingdom of God is won (132). An example of humility is seen in the publican who dared enter only into the narthex of the Temple and smote his breast in repentance (126). Humility comes from reverence. "If we learn to be humble and reverent and acquire other Christian virtues then good relations will be established among us; malice, condemnation and all disquietude will disappear..., humility and reverence will lead us to good spiritual fruits which will help us to build the temple within us" (132).

Orthodox Christians must venerate the saints of God, the holy icons, the Life-Giving Cross—the instrument of our salvation (1980, 9, 44).

An inalienable property of the Christian should be fear of God which accompanies him "always, everywhere and in everything" (133). "If we want to become wise," His Holiness teaches, "in the cause of our spiritual salvation, in the cause of saving ourselves from sin and vice, if we desire to acquire such wisdom, it begins with fear of God. For fear of God is zeal combined with reverence, it is the affirmation of our salvation" (134). There should be no place in the Christian's heart for ordinary fear, worldly fear, because God is with us (134).

The House of God plays an important part in the spiritual life of the Christian. In it on the holy altar rest the Most Pure Body and Divine Blood of Christ the Saviour (1981, 12, 29). There we find the Mother of God and the holy saints—our Mediatrix and Intercessor. Their faces remind us of their holy lives and urge us to imitate them. (131).

There the Sacraments are administered, blessing man from birth to death; the Word of God is preached and profound canticles and hymns are sung (133).

The church is the House of God (1981, 12, 27), Heaven on earth (131). For those who enter reverently the holy temple it becomes a gateway to the Kingdom of Heaven (1981, 12, 27), the doors of salvation (133). Knowing this

pious Christians in olden times climbed up the steps of the church on their knees with deep reverence, kissing every step (1980, 9, 44).

If the House of God is Heaven, then one must come to it as often as possible and stand in it as in Heaven "being edified by everything that the Holy Church offers us at divine service" (132). Day and night, throughout life one's gaze must be fixed on the church. Furthermore, the temple of God must be remembered and loved in order to build the temple within oneself, in one's heart (131). "If we do not behave ourselves as the temple of God, we are not worthy to enter the Temple of the Lord, where the Lord Himself dwells and then it becomes an awful place for us" (1981, 12, 29).

Calling on Orthodox Christians to build a temple in their hearts, to lay the beginning of the path which continues into the eternity of the Kingdom of Heaven, His Holiness urges us to love our earthly homeland. Recalling the words of Metropolitan Filaret of Moscow, who said: "A bad citizen of his earthly home is also unworthy of the heavenly", the Holy Father remarks: "these words are just and true. We receive our daily bread and all the necessary blessings of earthly life from the Lord through our country. In response to these solicitations the Church calls upon her faithful children to love their country, defend her and labour for her prosperity" (1979, 10, 33).

In conditions of international tension each man should become a conscious and highly principled champion of peace, and Christians should be in the vanguard of the fighters for peace (388).

A Christian should regard peacemaking as an essential part of the salvific mission of the Church (1982, 2, 36). His Holiness calls on the God-loving flock to unite "in common prayer for peace throughout the world; to combine fervent prayer with active participation in the cause of establishing peace on earth" (101).

These are the themes upon which His Holiness Patriarch Pimen preaches. Naturally, in a paper of this length, one cannot encompass them entirely. One could speak further of His Holiness



**Holiness Patriarch Pimen blessing the worshippers with the
holily revered Kazan Icon of the Mother of God on July 8,
1979, in the Patriarchal Cathedral of the Epiphany**

ching on the action of God's grace
4, 124-125, 126; 1980, II, 33), on the
Sacraments (135-136; 1980, 9, 44),
the bond between Churches Militant
Triumphant (114), on the meaning
names borne by Christians (103), on
spiritual image and duties of pas-
(96), on the establishment of the
arch at home (132; 1980, II, 36), and
true happiness (101, 94) *.
another subject for study could be
Holiness's theological discourse on

This is what His Holiness, for instance,
about true happiness: "There never was
cannot be true happiness in chasing after
sures, financial profit, a luxurious life or
; nor is it found in miserliness or cupidit-
it is found only in the incorruptible beauty
meek and silent spirit and in that peace of
acquired through firm faith in God and
viating observance of His Commandments"

the value of Time (99-101;
1982, 2, 35-36). One could
augment His Holiness's ser-
mons with his festal messa-
ges on Christmas and Eas-
ter; his exhortations on pre-
senting the crozier to newly
consecrated bishops; his
greetings and speeches ad-
dressed to the theological
schools, but let those be sub-
jects for future reflection.

I would like to say a few
words here about some as-
pects of the construction of
His Holiness's sermons and
the manner of their deliver-
ance.

In speaking about one or
another Gospel event, His
Holiness carries his listen-
ers to places of sacred me-
mory. Thus, when narrating
the Holy Evangelists' acco-
unt of the Transfiguration
of our Lord, His Holiness re-
called his own ascent of
Mount Tabor, telling them
about the shrines on the
summit and about the beauty
of the trees and flowers
of the approach
doubtedly such an approach
growing there (116). Un-
enhances the sermon and
draws nearer to the listeners
the event from the distant

past and places far away.

Here is another example. On Christ-
mas Day, halfway through the sermon,
when the flock was already carried
away to the Holy Places, a question
was asked: "What was the providen-
tial path of the Star and why did it
disappear before Jerusalem and become
invisible to the Magi?" Such an un-
usual question made the listeners ponder
and await with interest the answer.
After a pause come the profound an-
swer of the pastor: "Because, dear
brothers and sisters, the Magi turned
in Jerusalem into preachers of the Na-
tivity of Christ. They asked: 'Where is
Christ born?' and everyone became in-
terested in the question" (1980, 1, 37).

Very often His Holiness cites in his
homilies the profound sayings of the
Holy Fathers or dwells on vivid events
in their lives; basing himself on them

His Holiness reveals the loftiest mysteries of the Holy Orthodox Faith.

For example, to the most important theological question: "What is spiritual perfection?" His Holiness answers: "Spiritual perfection is constant glorification of God throughout one's whole life; it is the constant burning of the spiritual flame. St. Pimen the Great strove after such perfection. According to Tradition, St. Pimen the Great, exhorting his disciples, said: "No fly will touch a boiling pot, but when it cools, every vermin will enter it" (108).

Patriarch Pimen reflects on other bright images as well, such as St. Basil the Great (1981, 1, 25-26), Metropolitan Aleksiy of Moscow (103), Archbishop Ioann of Novgorod (97), and St. Innokentiy of Moscow who was canonized by the Russian Orthodox Church on October 6, 1977 (1979, 6, 25-26).

The above example show that His Holiness's sermons are not abstract monologues but dialogues with collocutors, though silent ones. But sometimes they are not altogether silent, as it happened during the deliverance of the sermon on Christian virtues. Urged by His Holiness the congregation, just before the teaching on Faith, sang the

Creed, and before Hope, they sang Psalm 146: *Praise ye the Lord, Praise the Lord, O my soul* (1980, 9, 43-44).

His Holiness delivers his sermons loudly, distinctly and slowly; accentuated logically and sensibly, making them comprehensible to the mind and perceptible to the heart.

The language is clear and rich. The usage of Church Slavonic words and expressions enriches and adorns the sermons further, and what is more, enforces ecclesiastical purposefulness.

All this witnesses to the fact that His Holiness Patriarch Pimen's sermons are living, inspired and edifying, teaching the Orthodox Faith and Orthodox way of life.

His Holiness's sermons form a rich spiritual treasure, a well of living water, and every faithful son of the Russian Orthodox Church may draw from it a drink of Eternal Life.

Today, during this jubileetude, would like to wish, with filial warmth and prayerfully, His Holiness strength and a long life, so that the Russian Orthodox flock may hear the wise exhortations of their beloved Patriarch and Father many many more times!

Eis polla eti, Despot!

Prof. K. E. SKURAT, of the MT.

Celebration of a Jubilee

November 17, 1982, the Feast of St. Joannicius the Great, was the 25th anniversary of the episcopal consecration of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia.

With the blessing of His Holiness Patriarch Pimen, the official celebration of the jubilee took place on the Feast of the Presentation of the Blessed Virgin in the Temple, December 4 (November 21).

On November 17, His Holiness attended Divine Liturgy, the thanksgiving moleben and, on the eve, All-Night Vigil in the Patriarchal Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. The divine services were conducted by Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels. The choir was com-

posed of patriarchal hypodeacons. The Liturgy was attended by staff members of the Moscow Patriarchate. At the end of the thanksgiving moleben, Protoprietary Matfei Stadnyuk, secretary to His Holiness the Patriarch, congratulated His Holiness on the jubilee on behalf of the Patriarchate staff and of all those present and wished him many years of life and further fruitful labours for the good of the Russian Orthodox Church.

In the evening of December 3, the celebration of the patriarchal jubilee began with the festal All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

The service was attended by members of the Holy Synod of the Russian Orthodox Church and other hierarchs, numerous clerics and Moscow believers. With the blessing of His Holiness

triarch, Metropolitan Vladimir of
 stov and Novocherkassk said the Lity
 ring the All-Night Vigil. Twenty-five
 ars ago he had taken part as a hypo-
 acon in the episcopal consecration of
 s Holiness Patriarch Pimen in the
 essa Cathedral Church of the Dormi-
 n. During the Polyeleos, His Holiness
 triarch Pimen was assisted by Met-
 oolitans—Filaret of Kiev and Galich,
 triarchal Exarch to the Ukraine;
 eksi of Tallinn and Estonia; Antoni
 Leningrad and Novgorod; Filaret of
 nsk and Byelorussia, Patriarchal
 arch to Western Europe; Yuvenaliy of
 utitsy and Kolomna; Sergiy of Odessa
 d Kherson, and Vladimir of Rostov
 d Novocherkassk; Archbishops—Anto-
 y of Chernigov and Nezhin and Sera-
 on of Vladimir and Suzdal; Bishops—
 toniy of Stavropol and Baku, and
 arnava of Cheboksary and Chuvashia.
 On the day of the feast, His Holiness
 e Patriarch concelebrated Divine Lit-
 gy in the Patriarchal Cathedral with
 etropolitans—Filaret of Kiev and Ga-
 h, Patriarchal Exarch to the Ukraine;
 eksi of Tallinn and Estonia; Anto-
 y of Leningrad and Novgorod; Fila-
 t of Minsk and Byelorussia, Patriarch-
 Exarch to Western Europe; Yuvenaliy
 Krutitsy and Kolomna; Sergiy of
 lessa and Kherson and Vladimir of
 ostov and Novocherkassk; Archbi-
 ops—Antoni of Chernigov and Nezh-
 y; Viktorin of Vilna and Lithuania, and
 y of Zarsk; Bishops—Antoni of
 avropol and Baku, and Varnava of
 heboksary and Chuvashia. His Holi-
 ss was assisted by Protopresbyter
 atfei Stadnyuk, Dean of the Patriarch-
 Cathedral; Archimandrite Niphon,
 representative of the Antiochene Pa-
 triarch to the Patriarch of Moscow;
 rchimandrite Kirill, Representative of
 e Bulgarian Patriarch to the Patriarch
 Moscow; Archimandrite Trifon, Dean
 the Patriarchal Domestic Chapels;
 rchimandrite Sergiy, Deputy Head of
 e Department of External Church Re-
 tions; Archimandrite Panteleimon,
 ead of the Russian Orthodox Mission
 Jerusalem, and other clerics. The dea-
 ons were headed by Archdeacon Ste-
 n Gavshev. The patriarchal choir was
 onducted by G. N. Kharitonov. They
 ang: "The Great Ektene" (Kiev-Peche-
 Lavra Chant), "Bless, the Lord, O

My Soul" (by P. Chesnokov), "The On-
 ly-Begotten Son" (by A. Grechaninov),
 "Cherubical Hymn" (No. 7, by D. Bor-
 tnyansky), "The Mercy of Peace" (by
 P. Chesnokov), and the hirmos instead
 of "It Is Meet" (by Archpriest Petr Tur-
 chaninov).

The festal thanksgiving moleben was
 performed by the hierarchs who had
 concelebrated with His Holiness at Li-
 turgy, and by Archbishops—Pitirim of
 Volokolamsk, Serapion of Vladimir and
 Suzdal, and Platon of Sverdlovsk and
 Kurgan; and Bishops—Anatoliy of Ufa
 and Sterlitamak, Valentin of Zvenigo-
 rod, and Longin of Dusseldorf. They
 were assisted by numerous clerics.

During the moleben His Holiness the
 Patriarch prayed by the festal icon.

Following the moleben, Metropolitan
 Filaret of Kiev and Galich greeted His
 Holiness Patriarch Pimen (see p. 17).
 Then Metropolitan Filaret presented
 His Holiness the Patriarch with the Vla-
 dimir Icon of the Mother of God.

His Holiness Patriarch Pimed deliv-
 ered an address in response (see p. 15).

Archdeacon Stefan chanted "Many
 Years" in honour of His Holiness Pa-
 triarch Pimen. The choir sang the hymn
 of praise "We Glorify Thee, O God".

Later there was a grand reception gi-
 ven by His Holiness Patriarch Pimen.

The reception was attended by mem-
 bers of the Holy Synod and other hier-
 archs; Bishop Aleksandr of Dmitrov,
 Rector of the Moscow Theological Aca-
 demy and Seminary; Archimandrite
 Niphon, Representative of the Antio-
 chene Patriarch to the Patriarch of Mos-
 cow; Archimandrite Kirill, Representati-
 ve of the Bulgarian Patriarch to the Pa-
 triarch of Moscow; Archimandrite Tiran,
 Representative of the Supreme Patri-
 arch-Catholicos of All Armenians; Fath-
 er Stanislas Majeika, Rector of the Ro-
 man Catholic Church of St. Louis in
 Moscow; Archimandrite Evseviy, acting
 father superior of the Trinity-St. Sergiy
 Lavra; superintendent deans of the chur-
 ches of Moscow and the Moscow Dio-
 cese, numerous clerics, Lavra monks,
 teachers of the theological schools, and
 staff members of the departments and
 institutions of the Moscow Patriarchate.

V. A. Kuroedov, Chairman of the
 Council for Religious Affairs of the
 USSR Council of Ministers, was also

present. Among the guests were Bishop Dr. James Armstrong, President of the National Council of the Church of Christ in the USA; Dr. Claire Randall, General Secretary of the NCCC; Dr. Charles Gray, CPC Vice-President (USA); Dr. Kazimierz Morawski, President of the Christian and Social Association in Poland; Dr. Zdislaw Pilecki, vice-president of the association, and other religious figures. Representatives of Soviet public organizations were present as well.

At the reception Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, read out the address from the Holy Synod to His Holiness Patriarch Pimen (see p. 13).

All the present sang "Many Years" in honour of His Holiness the Patriarch. His Holiness Patriarch Pimen deli-

vered a speech of thanks (see p. 15).

V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, warmly congratulated the Patriarch (see p. 17).

Speeches at the reception were also delivered by Archimandrite Niphon, Archimandrite Kirill, Archimandrite Tiran, Father Stanislas Majeika, Bishop Dr. James Armstrong (NCCC, USA), Dr. Charles Gray, and Dr. Kazimierz Morawski.

All the speakers praised highly His Holiness Patriarch Pimen's primatial activities, his patriotic and peacemaking efforts. They wished the Patriarch many years of life and further success for the glory of the Church of Christ, for the good of our beloved Motherland, and for establishing peace and justice on earth.

Deacon VLADIMIR SHISHIGIN

Solemn Meeting at the Moscow Theological Schools

On December 2, 1982, the Moscow Theological Academy and Seminary marked the 25th anniversary of the episcopal consecration of His Holiness Patriarch Pimen of Moscow and All Russia.

A solemn meeting was held at the Moscow Theological Academy and Seminary. It was attended by Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, and other Metropolitan—Antony of Leningrad and Nov-



The participants in the solemn meeting devoted to the 25th anniversary of His Holiness Patriarch Pimen's episcopal consecration in the Church of the Protecting Veil of the MTA and MTS. December 2, 1982



Presidium of the solemn meeting devoted to the 25th anniversary of His Holiness's episcopal consecration

od; Yuvenaliy of Krutitsy and Kolomna; Archbishop Prof. Pitirim of Volokolamsk, Head of the Publishing Department; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; the rector, Bishop Prof. Aleksandr of Petrov; Archimandrite Evseviy, acting father superior of the Trinity-St. Sergiy Lavra; a member of the Polish Sejm, Zdislaw Pilecki, Vice-president of the Christian and Social Association of Poland; many other guests, as well as teachers and students of the academy and seminary.

Opening the meeting, the rector, Bishop Aleksandr, said: "We turn to the lofty and noble hierarchal ministry which His Holiness has been fulfilling for 25 years, to have another year to be edified. We would like not only to recall His Holiness's words, but his life and deeds to support and inspire us. That is why our men, teachers and students responded enthusiastically to the proposal of holding a meeting at Moscow theological schools.

Archpriest Nikolai Smirnov, a lecturer at the academy, read the paper: "The Hierarchal Ministry of His Holiness Patriarch Pimen".

The gathering listened also to the papers by Archimandrite Docent Ioann, "His Holiness Patriarch Pimen—Defender of Church Traditions", and by Prof. K. E. Skurat, Doctor of Church History, "His Holiness Patriarch Pimen's Eternity of Sermons".

Archbishop Prof. Pitirim of Volokolamsk, in

his paper "The Theology of Patriarch Pimen. His Public Service and Peacemaking", noted the theological content of His Holiness's works and the wide range of his primatial activities.

Zdislaw Pilecki in his speech expressed his admiration for the activities of the Primate of the Russian Church. The guest noted deep attention with which the world public had followed the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was held in Moscow in May 1982, on the initiative of His Holiness Patriarch Pimen. The conference has made a great contribution, he said, to the cause of strengthening peace throughout the world.

Metropolitan Aleksiy of Tallinn and Estonia conveyed to the gathering the greetings and primatial blessing of His Holiness Patriarch Pimen.

The rector, Bishop Aleksandr, on behalf of the gathering, thanked His Holiness Patriarch Pimen and called on all those present to pray fervently for the health and long life of His Holiness. On the suggestion of the rector, everybody rose and sang "Many Years" in honour of His Holiness the Patriarch.

At the end of the jubilee meeting, the choir of the academy and seminary gave a concert of religious music. The guests visited the Church Archaeological Museum, where a photo-exhibition devoted to His Holiness the Patriarch's life was arranged.

Hierodeacon ALEKSIY, teacher at the MTS



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

NOVEMBER, 1982

November 17 (4), the Feast of St. Joannicius the Great, was the 25th anniversary of His Holiness Patriarch Pimen's episcopal consecration (1957). His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion and, on the eve, attended All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. The Liturgy followed by a thanksgiving moleben was led by Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels. After the moleben, Protopresbyter Matfei Stadnyuk, secretary to His Holiness, congratulated Patriarch Pimen on behalf of the staff of the Moscow Patriarchate. His Holiness thanked him for the congratulation and blessed all those present.

November 21 (8), the Synaxis of St. Michael the Archangel and All the Heavenly Host, the 24th Sunday after Pentecost. His Holiness Patriarch Pimen attended All-Night Vigil in the Domestic Chapel of St. Michael the Archangel at the patriarchal residence in Peredel'kino, and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany with the assistance of Archbishop Iov of Zarsk. After the All-Night Vigil His Holiness attended the panikhida for his father—Mikhail.

On **November 22 (9)**, the Feast of the Icon of the Mother of God "Swift to Harken", His Holiness attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **November 28 (15)**, the 25th Sunday after Pentecost, Patriarch Pimen attended Divine Liturgy and, on the eve, conducted All-Night Vigil in the domestic chapel at the Patriarchate.

DECEMBER, 1982

December 4 (November 21), the Feast of the Presentation of the Holy Virgin in the Temple. With the blessing of His Holiness Patriarch Pimen the celebration of the 25th anniversary of his episcopal consecration took place that day (see p. 13). His Holiness celebrated Divine Liturgy in the patriarchal cathedral together with Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia, Antony of Leningrad and Novgorod; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Yuvenaliy of Krutitsy and Kolomna; Sergiy of Odessa and Kherson; Vladimir of Rostov and Novocherkassk; Archbishops—Antony of Chernigov and Nezhin, Viktorin of Vilna and Lithuania; Iov of Zarsk; Bishops—Antony of Stavropol and Baku, Varnava of Cheboksary and Chuvashia; as well as many clerics.

All-Night Vigil, on the eve, was conducted by His Holiness Patriarch Pimen together with the same metropolitans and Archbishop Antony of Chernigov and Nezhin, Archbishop Serapion of Vladimir and Suzdal, Bishop Antony of Stavropol and Baku and Bishop Varnava of Cheboksary and Chuvashia.

The divine services were attended by Archbishop Pitirim of Volokolamsk, Archbishop Platon of Sverdlovsk and Kurgan, Archbishop Iov of Zarsk, Bishop Anatoliy of Ufa and Sterlitamak, Bishop Valentin of Zvenigorod and Bishop Longin of Düsseldorf.

On **December 5 (November 22)**, the 26th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany and, on the eve, conducted All-Night Vigil together with Archbishop Iov of Zarsk.



July 27, 1982. Archimandrite Panteleimon, Head of the Russian Orthodox Mission in Jerusalem, after being raised to the rank of archimandrite, greeting His Beatitude Patriarch Diodoros of Jerusalem in the Church of St. Alexandra the Martyr



July 23, 1982. Bishop Khrisanf of Kirov and Slobodskoi with the representatives at the meeting of the clergy and laity of the Kirov Diocese, devoted to the results of the Moscow World Conference of religious workers

(See JMP, 1983, No. 1, p. 61)



Bishop Dr. Andreas Aarflot of Oslo and the delegation of the Church of Norway during the audience with His Holiness Patriarch Pimen on October 1, 1982, Moscow



Bishop Dr. Andreas Aarflot with the permanent members of the Holy Synod — Metropolitan Aleksey of Tallinn and Estonia and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, at the Moscow residence of His Holiness the Patriarch on October 1, 1982



His Holiness Patriarch Pimen celebrating Divine Liturgy in the Moscow Patriarchal Cathedral of Epiphany on December 4, 1982, the 25th anniversary of his hierarchal ministry (See p. 20)



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, greeting His Holiness Patriarch Pimen after the thanksgiving moleben in the Patriarchal Cathedral of the Epiphany, Moscow, on December 4, 1982

See p. 17



ST. DIMITRIY OF PRILUKI AND VOLOGDA
(Feast day, February 11/24)

17th century icon, Vologda

Orthodoxy in Kievan Russ



The preaching of the Good News of Christian Faith in Russia dates back, according to the Church Tradition, to the 1st century A. D. and is associated with the name of the Apostle St. Andrew the First-Called (†70).

Following the Descent of the Holy Spirit upon the Apostles on the day of Pentecost (33 A. D.), when they received the gift to *speak with other tongues* (Acts 2.4), St. Andrew set out from Jerusalem on his mission of preaching the Gospel. He "received Scythia as his lot" (Origen; †254), that is, the region to the north of the Black Sea populated by various tribes, including the predecessors of the Russians (early historians often described them as the Sarmato-Scythians)¹.

The 4th century Church writers Epiphanius of Cyprus and Eusebius Pamphilus the Bishop of Caesarea both call St. Andrew "the Enlightener of the Scythians". The fact that Christianity was preached in Scythia and Sarmatia from early times is also attested to by Tertullian (†240), St. Athanasius of Alexandria (†373), St. John Chrysostom (†407), St. Jerome of Stridone (†420) who continued the *Chronicle* of Eusebius of Caesarea and by several others². The early Georgian chronicle (*Artlis Tshowreba* ("The Life of Georgia")) attests to the fact that St. Andrew the Apostle passed through Iberia (Georgia) on his way to the North. And we find similar confirmations by several later Byzantine writers—Sophronius, Hieromonk Epiphanius (8th century) and Nicetas of Patlagon (9th century). In his *Homily to the Apostle St. Andrew* the latter writes: "Having received as thine lot the North, thou went to the Iberians and Sarmatians, to the Taurians and Scythians and to every country and every nation that are located to the north of Pontus Euxinus" (the Black Sea).

The apostolic pre-history of the Russian Church is also confirmed by early Slavonic literary monuments, such as *The Tale of the Travel by Andrew the*

Apostle to the Russian Land, which has come down to us in many manuscript copies.

On the strength of all these early sources and also contemporary historical and archaeological studies, one has every reason to conclude that the Apostle St. Andrew made several missionary journeys, both before and after the Council of Jerusalem of the year 51. He went to Syria and Cappadocia, to Asia Minor, to islands in the Mediterranean and Aegean seas and to the Caucasian shores of the Black Sea. "The Acts of St. Andrew the Apostle" narrate that on his third missionary journey he reached the Crimean Peninsula. In Korsun (Greek: Chersonesus; now ruins near Sevastopol) St. Andrew founded a Christian church and a Christian community, the first in the eastern part of the European continent.

According to early Russian chronicles, from Korsun the Apostle set out by sea for mouth of the Dnieper from where he travelled upstream, bypassing the rapids, to the Middle Reaches of the Dnieper, where were several settlements of the Slav tribe of the Polyane.

At the foot of the Kiev Hills, the Apostle told his disciples: "Do you see those hills? Upon those hills will shine forth the Grace of God; there will be a great city and God will set up many churches there". And he went up a hill, narrates St. Nestor the Chronicler, and blessed it, and set up a cross, and prayed to God, then he left those places, where Kiev later arose and set out upstream along the Dnieper (*Complete Collection of Russian Chronicles* [CCRC], Vol. IX, Moscow, 1926, pp. 3-4).

According to a legend, which was included in the *Stepennaya Kniga* ("Book of Degrees"), the Apostle St. Andrew travelled on to the lands of Novgorod and Pskov, preaching the Word of God and reaching finally the village of Druzino (Gruzino) where he set up his apostolic staff.⁴

The continuer of the preaching of the

Apostle St. Andrew the First-Called within the confines of our Motherland was the Holy Martyr St. Clement the Bishop of Rome, one of the 70 Disciples who was exiled by the Emperor Trajan to Chersonesus in the year 99 A. D. Judging by the fact that the saint found in the Crimea a Christian community of about 2,000, the preaching of the Apostle St. Andrew had been a great success. St. Clement increased the spiritual legacy of the Apostle St. Andrew, working zealously over a period of three years organizing Church life. "The Holy Martyr Clement of Rome (†101), the Martyrs Sts. Junas, Piunas and Rimmas (1st-2nd centuries), the seven Holy Martyrs of Chersonesus—Basilios, Ephraem, Kapitonos, Evgenios, Eupherios,

Elpidios and Agaphodoros (4th century), St. Philip, the Bishop of Chersonesus, and St. Kadm, the Bishop of Bosporus (who attended the First Ecumenical Council at Nicaea in 325), St. Martin Confessor, the Pope of Rome (†655), St. Maximus Confessor (†662), St. Stephanos, the Archbishop of Su-rozh (†c. 790), St. Ioannis, the Bishop of Gothf (8th century), Sts. Cyrill (†869) and Methodius (†885) Equal to the Apostles, the Apostles of the Slavs—these are the names of the enlighteners who link the Ecumenical Mother Church with her daughter—the Russian Church" (*Orthodox Church Calendar for 1982*, Moscow, 1981, p. 2). In this way the grace of ordination of every Russian pastor goes back spiritually to the Apostle St. Andrew.

NOTES

¹ "The Tauro-Scythians, whom we usually call the Rus" — writes the Byzantine historian Leo the Deacon (or Leo of Asina; born before 950; see: *Istoria Lva Diakona* ("History of Leo the Deacon"), St. Petersburg, 1820, p. 97). See also: M. Ya. Syuzumov. Concerning the sources of Leo the Deacon—*Vizantiyskoe obozrenie* ("Byzantine Review"), Yuriev, 1916, 2nd edit.; V. V. Latyshev. *Izvestia drevnikh grecheskikh i rimskikh pisatelei o Skifii i Kavkaze* ("Descriptions of Scythia and the Caucasus by Early Greek and Roman Writers"), St. Petersburg, 1896, Vol. 1, 2nd edit. Archpriest S. Lyashevsky. *The History of Christianity in the Russian Land from the 1st to the 11th Centuries*, Baltimore, 1968, p. 94.

² Eusebius of Caesarea. *Church History*. St. Petersburg, 1858, Vol. 3, Chapter I. Migne I. P. *Patrologiae cursus completus. Series Latina*. — Paris, 1844, t. 11, p. 611 (the account of Tertullian); Migne I. P. *Patrologiae cursus completus. Series graeca*. — Paris, 1857, t. XXV, p. 187 (the account of St. Athanasius of Alexandria); *ibid.*, t. IV, p. 186, t. XLVIII, pp. 822, 830; t. LXIII, p. 501 (the account of St. John Chrysostom), etc.

³ Some of the Polyane were probably baptized there and then by the Apostle St. Andrew. The Tale of the Bygone Times (Moscow-Leningrad, USSR Academy of Sciences publication, part I, p. 15) says that the Polyane lived "by law", and had "customs meek and peaceful". In 430-431, the city of Kiev appeared on that spot as the centre of the Slavs in the region along the Dnieper. See also: V. G. Vasilievsky. *Travels of the Apostle St. Andrew to the Land of the Mirmidonians*. — *Journal of the Ministry of Public Education*, St. Petersburg, 1876.

⁴ According to the outstanding Slavonic scholar P. I. Shafarik (1795-1861), the Apostle St. Andrew continued his journey by way of the present territory of Poland, by the Carpathian Mountains (Carpathian Ruthenia) and across Pannonia (a Roman province, now Hungarian territory). All early writers agree that the Apostle St. Andrew met his martyr's death in Patras (Greece, near the Isthmus of Corinth) in

the year 70 A. D. when persecutions of Christians launched by Nero reached Greece. According to the Constantinople calendar, which differed from these of Alexandria and Rome by 8 years, the year of his martyrdom was 62 A. D. The Apostle St. Andrew was crucified by an order of the ruler of the city, Egeatus, on a cross in the shape of the letter X (St. Andrew's Cross). Tied to the cross, the Apostle continued to teach the people about the Saviour and His Redeeming Sacrifice, glorifying the Cross as the weapon of salvation. A dazzling light illuminated the martyr at the time of his blessed demise. The ruler's wife, Maximillia, who became a Christian, took the body of the Apostle and buried it. In the 4th century the relics of the Apostle St. Andrew were translated to Constantinople and laid in the Church of the Holy Apostles. During the Fourth Crusade in 1208, they were taken to the Italian city of Amalfi. In the middle of the 15th century the honourable head of the Apostle was translated to Rome; it was solemnly returned to Patras by Pope Paul VI in 1964.

Throughout the centuries, the Orthodox people of Russia have been sacredly preserving their firm faith about the visit to their land by the Apostle St. Andrew. To commemorate this event, the first Church of St. Andrew was built in Kiev in 1086. In the beginning of the 13th century the Church of the Exaltation of the Cross of Our Lord was erected on the spot where St. Andrew had uttered his prophetic blessing and set up his staff, and in 1774 the Church of the Apostle St. Andrew the First-Called was built there (architect Bartholomew Rastrelli). The Order of St. Andrew the First-Called, established by Peter the Great at the end of the 17th century, became the first Russian order which was awarded "in recognition of and as an award for loyalty, courage and various services rendered to the Motherland" (*Russkie i sovetskie ordena* ["Russian and Soviet Orders"], Moscow, publication of the State History Museum, p. 2).

V. NIKITIN

(to be concluded)

Archimandrite Panteleimon — Head of the Russian Orthodox Mission in Jerusalem

decision of His Holiness Patriarch Pimen and the Holy Synod on July 16, 1922, Hegumen Panteleimon Dolganov, member of the Russian Orthodox Mission in Jerusalem, was appointed head of the mission.

His Holiness Patriarch Pimen sent a telegram to His Beatitude Diodoros I, Patriarch of Jerusalem, informing him of his decision and requesting His Beatitude to raise Hegumen Panteleimon to the rank of archimandrite.

On July 27, to the festal ringing of bells His Beatitude Patriarch Diodoros arrived at the Russian Orthodox Mission. Accompanied by archpastors and pastors of the Jerusalem Church, members of the mission, nuns of the Gorneye Convent, guests of honour, His Beatitude proceeded to the mission's church of Queen St. Alexandra, the Holy Martyr.

Greeting Hegumen Panteleimon, Patriarch Diodoros said that he, together with the hierarchs and the clerics of the Jerusalem Patriarchate, always gave full support to the Russian Orthodox Mission. Then Patriarch Diodoros raised him to the rank of archimandrite. He placed a mitre upon Archimandrite Panteleimon's head and presented him with an archimandrite's crozier.

In his response Archimandrite Pante-

leimon said: "Since the day of its foundation the Russian Orthodox Mission has constantly been aware of the attention, care and support of the Patriarchs of the Jerusalem Church. And today we, the children of the Russian Church, express our deep gratitude to you, Your Beatitude".

On that same day, a reception was given in the mission, present at which were: Metropolitan Konstantinos of Skythopolis, Archbishops—Hymeneos of Lydda, Iakobos of Diocaesarea, Daniel of Tabor; Archimandrites—Theodosios, Timotheos, Nicholas; Archimandrite Teofil, Head of the Orthodox Mission of the Romanian Church in the Holy Land; Hegumenia Sofronia, Mother Superior of the Gorneye Convent, accompanied by the sisters of the cloister; Mrs. Aneli Halonen, Consul of Finland to Israel; other guests, members of the Russian Orthodox Mission.

All the speakers at the reception pointed out the great labours of Archimandrite Nikolai, former Head of the Russian Orthodox Mission.

After the Prayer of Thanksgiving, "Many Years" was sung to His Beatitude Patriarch Diodoros I, His Holiness Patriarch Pimen, and their God-protected flock.

Hieromonk PAVEL

IN THE DIOCESES

Alma-Ata
Diocese

According to the decision of His Holiness the Patriarch and the Holy Synod of July 16, 1922, Bishop Irinei of Serpukhov, Vicar of the Moscow Diocese, in connection with the expiration of his term of office, was relieved of his duties of the administrator of the Patriarchal Parishes in Canada and a. i. in the USA and appointed to the Alma-Ata and Kazakhstan See and elevated to the dignity of archbishop.

On September 7, the eve of the Feast of the Meeting of the Vladimir Icon of

the Mother of God, Archbishop Irinei arrived in Alma-Ata, where he was welcomed by Archpriest Valeriy Zakharov, Secretary of the Diocesan Administration, other clerics and numerous laymen.

Vladyka Irinei and those welcoming him went to the Cathedral Church of St. Nicholas in Alma-Ata, where, despite the late hour, numerous parishioners had gathered. The dean of the cathedral, Archpriest Pavel Milovanov, greeted the archpastor.

In his reciprocal address, Archbishop

Irinei thanked the gathering for their solemn welcome.

On September 9, the Feast of St. Pimen the Great, the heavenly patron of His Holiness Patriarch Pimen, Archbishop Irinei celebrated Divine Liturgy in the Cathedral Church of St. Nicholas, after which a thanksgiving moleben was held and "Many Years" sung in honour of His Holiness. After the service, Vladyka Irinei visited the city cemetery, where he said a lity for the repose of the souls of the late archpastors—Metropolitans Nikolai Mogilevsky (†1955) and Iosif Chernov (†1975), and Bishop Serafim Gachkovsky (†1982), by their graves.

From September 11 to 27, the Vladyka visited many parishes of the diocese and conducted divine services.

Patriarchal Parishes in Canada

In July 1982, by decision of His Holiness Patriarch Pimen and the Holy Synod, Bishop Kliment of Serpukhov was appointed Administrator of the Patriarchal Parishes in Canada.

On October 6, Bishop Kliment arrived in the city of Edmonton, the place of his new service, where he was welcomed by the clergy and laity of the Patriarchal Parishes in Canada. The archpastor was greeted by Archpriest John Margitich, Dean of the Cathedral Church of St. Barbara the Great Martyr, then Bishop Kliment blessed the newcomers.

On Sunday, October 10, the Feast of St. Parasceve the Great Martyr, Vladyka Kliment celebrated his first Divine Liturgy in Canada in the Edmonton cathedral church. Archpriest John Margitich delivered an address of greeting, to which Vladyka Kliment replied in English.

After the Liturgy, Bishop Kliment conveyed the blessing of His Holiness Patriarch Pimen to all the believers and wished them success in their efforts for the glory of the Holy Orthodox Church.

Archpriest PETR VLODEK

Kishinev Diocese

The 70th birthday of Archbishop Ionafan. June 8, 1982, was solemnly marked in the Kishinev Diocese. Early in the morning in all the churches thanksgiving mole-

bens were held for Archbishop Ionafan's health, success and many years of life. It was the 70th birthday of Archbishop Ionafan of Kishinev and Moldavia. For almost 50 years the Vladyka has been serving zealously the Holy Church.

On the eve of his 70th birthday, Archbishop Ionafan assisted by an assembly of the clergy officiated at All-Night Vigil in the Kishinev Cathedral Church of St. Theodore the Tyro.

The next day, June 8, the Vladyka celebrated Divine Liturgy. The clergy of various diocesan parishes arrived to congratulate their archpastor and pray together with him. The Liturgy ended with a thanksgiving moleben. The dean of the cathedral church, Archpriest Mina Palikhovich, read the address of greeting on behalf of the clergy and parishioners of the cathedral.

On the occasion of Archbishop Ionafan's birthday, a festive reception was given at the Kishinev Diocesan Administration. It was attended by the clergy of the diocese; A. F. Vikonsky and L. N. Makarov, representatives of the Council for Religious Affairs of the USSR Council of Ministers in the Moldavian SSR, and P. A. Kruchenyuk, Executive Secretary of the Moldavian Peace Committee.

His Holiness Patriarch Pimen of Moscow and All Russia awarded Archbishop Ionafan of Kishinev and Moldavia the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of his 70th birthday. The telegram from His Holiness read: "*I cordially congratulate Your Grace, on your 70th birthday. I wish you God's help in your archpastoral ministry. On this notable jubilee we consider it meet to award you the Order of St. Sergiy of Radonezh, 2nd Class. With love, Patriarch Pimen*".

Archbishop Ionafan received also congratulatory telegram from V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers: "*Esteemed Archbishop Ionafan, my congratulations on your 70th birthday. The Council for Religious Affairs highly assesses your active participation in peacemaking*".

which you are awarded the Honour
al of the Soviet Peace Fund. I
a you good health and further suc-
in peacemaking and strengthening
adship among nations. With sin-
respect, Kuroedov". After reading
telegram, A. F. Vikonsky congrat-
ted the Vladyka on the award.

A. Kruchenyuk presented the Hor-
r Medal of the Soviet Peace Fund
Archbishop Ionafan and wished him
her success in strengthening peace
earth. This was the second medal
hishop Ionafan received for his
cemaking activities.

the clergy of the diocese congratu-
d warmly their archpastor on his
ilee.

hat same day Vladyka Ionafan re-
ved congratulatory telegrams from

Holiness Patriarch-Catholicos
a II of All Georgia, Metropoli-
s—Aleksiy of Tallinn and Estonia,
aret of Minsk and Byelorussia, and
venaliy of Krutitsy and Kolomna,
hishop Pitirim of Volokolamsk,
l other hierarchs, as well as nume-
s clerics and believers.

n his reply to the Primate of the
ssian Orthodox Church, Archbishop
afan expressed his heartfelt filial
titude for the congratulations and
ard. In the telegram to V. A. Ku-
dov, Chairman of the Council for
igious Affairs, Vladyka Ionafan
veyed his sincere gratitude for the
ngratulations, good wishes on the
asion of his 70th birthday and the
onour Medal of the Soviet Peace
nd.

Telegrams of thanks were sent also
His Holiness Catholicos-Patriarch
ya II of All Georgia, and other arch-
stors and pastors, who had prayer-
ly shared the joy of Vladyka Iona-
n's jubilee.

Archpriest PETR BUBURUZ

Krasnodar Diocese In 1981, in a small rural
parish in the village of
opanskaya, Krasnodar Territory, a
w prayerhouse was built and dedi-
ted to the Protecting Veil of the
ost Holy Mother of God.

With the blessing of Archbishop
adimir of Krasnodar and Kuban, the
st divine service in the prayerhouse
s conducted, after the blessing of

water and aspersing of the altar and
the prayerhouse, on December 4, the
Feast of the Presentation of the Bles-
sed Virgin in the Temple. The con-
secration of the prayerhouse, according
to the hierarchal order, was held on
February 21 (8), 1982, Meat-Fare
Sunday.

On the eve, Archpriest Aleksandr
Shabunin, Ecclesiarch of the Cathedral
Church of St. Catherine, assisted by
Hieromonk Dimitriy, officiated at All-
Night Vigil outside the sanctuary. The
next day, at 9 a.m., the archpastor
was solemnly welcomed. Vladyka Vla-
dimir consecrated the altar and the
church, assisted by the clerics of the
diocese. Then he celebrated Divine Li-
turgy at the end of which he preached
a sermon. Archbishop Vladimir thanked
all those who had laboured for the
improvement of the prayerhouse. He
noted especially the efforts of the re-
ctor and the churchwarden.

Pskov Diocese

On May 6, 1982, at the
invitation of the Interna-
tional Preparatory Committee, the rep-
resentatives of the Church of Ethiopia,
headed by His Holiness Patriarch
Abuna Tekle Haimanot, arrived in
Moscow to participate in the World
Conference: "Religious Workers for
Saving the Sacred Gift of Life from
Nuclear Catastrophe", which was held
on May 10-14. His Holiness the Pa-
triarch was accompanied by Archbishop
Gabriel Abba, Bishop Abba Garima
(Volde Seletanat Kirkos), Archimand-
rite Elias (Teke Seletanat Elias Abe-
be), and Deacon Abebau Iigzau.

On May 16-17, the distinguished
guests visited the old city of Pskov,
Pushkin Hills, the village of Trigors-
koe, where they visited A. S. Pushkin's
grave in the Svyatogorski Monastery,
and the Pskov-Pechery Monastery,
where they attended Divine Liturgy in
the Cathedral of St. Michael the Arch-
angel.

After the Liturgy the guests were
greeted by the father superior, Archi-
mandrite Gavriil.

In his response, Patriarch Abuna
Tekle Haimanot of Ethiopia expressed
deep gratitude to His Holiness Pa-
triarch Pimen and the hospitable hosts
of the cloister.



His Holiness Patriarch Abuna Tekle Haimanot of Ethiopia participating in the Office of the Panagia after Divine Liturgy in the Pskov-Pechery Monastery on May 17, 1982

From the Cathedral of St. Michael the Archangel the guests proceeded to the monastery refectory, where, after the meal, "Many Years" was sung in honour of the Primate of the Ethiopian Church.

Vinnitsa Diocese September 21, 1982, was the Feast of the Nativity of the Blessed Virgin, the patronal feast of the Vinnitsa cathedral church. On the eve, Archbishop Agafangel of Vinnitsa and Bratslav, assisted by the clerics of the Vinnitsa and Khmelnytski dioceses, officiated there at All-Night Vigil. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, took part in the celebrations at the invitation of Vladyka Agafangel.

Metropolitan Filaret was welcomed solemnly to the ringing of bells by Archbishop Agafangel, the clerics of the Vinnitsa and Khmelnytski dioceses and numerous laymen. During the Liturgy, Metropolitan Filaret ordained Hypodeacon Vladimir Levanchuk dea-

con. After the Liturgy, Metropolitan Filaret preached a sermon. Vladyka Agafangel greeted Metropolitan Filaret and presented him with an icon of St. Philaretus the Merciful.

October 3 was the 17th Sunday after Pentecost. Archbishop Agafangel officiated, on the eve, at All-Night Vigil and celebrated Divine Liturgy. The feast day itself in the small, recently renovated Church of St. Luke the Apostle and Evangelist, in the village of Shumilovo, Vinnitsa Diocese.

After the Prayer Before the Amal, Vladyka Agafangel delivered an exhortation. He noted the labour and care of the members of the church council in renovating and improving the church. Archbishop Agafangel awarded M. Sirotiuk, the churchwarden, and A. Prozvanyuk, the cashier, archpastoral certificates of merit. Then a motion with the blessing of water was held, at the end of it Vladyka Agafangel aspersed the walls of the church.

SERMONS

His Holiness Patriarch PIMEN's Sermon Before the Holy Epitaphion

In the Name of the Father, and of the Son, and of the Holy Spirit.

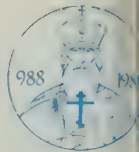
Each time I have to deliver an exhortation before the Holy Epitaphion of our Lord and Saviour, I am filled with fear... fear because of my and the awful feeling of one's unfitness to pronounce even a couple of words by the Holy Epitaphion. Much comes to mind at such moments. "O Light that never sets, why did Thou cast me from Thy face? And why has the alien darkness covered me in my wretchedness? But I entreat Thee, cause me to return, and direct my steps to the light of Thy commandments" (Prokeimenon, irmos 5 of the hymn, Tone 3 on Sunday morning). Such feelings fill a man's soul wanting to genuflect before the Holy Epitaphion and kiss it. Today, you and I, are in this holy temple worshipping Christ our Lord and Saviour. We offer all our hearts here, before the Holy Epitaphion,

to Him Who lies before us. And draw from Him grace, light and strength.

One great hierarch, standing by the Epitaphion to speak to the people, was filled with such sorrow, humbleness and awareness of his sinfulness that he remained silent for some time. Then said briefly: "Let all flesh of man be silent, and stand in fear and trepidation and let not any earthly thing contemplate in itself." So, too, should we approach the Holy Epitaphion. Let us be silent and weep over our sins. Thus briefly spoke this famous orator and preacher.

Today, when the Holy Epitaphion was borne out, we all stood with lighted candles. The burning candles symbolizing the ardent dedication of our hearts to the Saviour and Lord being buried. Fire purifies all. Thus the flame of our candles acting upon us, calls us to purify ourselves of vice, sin and every possible impurity. And now when the moment approaches to kiss the Holy Epitaphion, let us pray that the Lord might inspire us to do right, to be pure, to repent of our sins and aspire for Him constantly. Amen.

Delivered in the Patriarchal Cathedral of the Holy Sepulchre after the Office for the Bearing Forth of the Epitaphion on Good Friday, April 16, 1922.



Humility in Spiritual Acts



ur compatriots, Sts. Isaakiy and Nikita of the Kiev-Pechery Lavra, were subjected to severe temptations because of their premature retirement into solitude.

St. Nikita was younger than St. Isaakiy but his contemporary. Filled with zeal, he begged the hegumen to permit him to retire into seclusion. The hegumen, at that time St. Nikon, however, prohibited him saying: "My son, it is not salutary for a young man to lead an inactive life. Better live with thy brethren: by serving them thou wilt not forfeit thy award. Thou knowest well how Isaakiy of the Caves was beset by demons when he lived in seclusion. He would have perished but for the special grace of God bestowed upon him through the prayers of Sts. Antony and Feodosiy our fathers."

St. Nikita answered: "I will never be tempted by any such thing, for I will stand firmly against demonic wiles and pray to God the Lover of Mankind that He grant me also the gift of working miracles just as He did to Isaakiy the Recluse, who is working miracles to this day".

The hegumen said again: "Thy desire is greater than thy strength. Watch out lest upon rising thou fallest. I am against it, I bid thee serve thy brethren and thou wilt win a crown from God for thy obedience."

Nikita, however, carried away by jealousy for the hermitic life refused to heed the hegumen's words and did what he had planned; he secluded himself and prayed, going nowhere. After some time had passed, during prayers one day, he heard a voice praying to-

The feast days of St. Nikita of Novgorod († 1108) — January 31 (February 13), the invention of his relics (1558) — April 30 (May 13).



gether with him, the being exuding unusual fragrance. Charmed, he said to himself: "If it is not an angel

not be praying with me and would not be a fragrance of the Spirit." And Nikita began prayerfully saying: "O Lord, appear to me so that I may see Thee." The demon answered him: "Thou art still living, I shall not appear to Thee, lest thou shalt fall." The recluse, with tears in his eyes: "O, Lord, I shall never be enticed because the fathers taught me not to heed the demonic charms, and I will do all that Thou tellest me."

When the soul-destroying Serpent, having taken power over him, said: "It is impossible for corporeal man to be with thee, but I shall send an angel of light to be with thee, see that thou dost not trust him." With these words there appeared a demon in the guise of an angel, Nikita prostrated before him, giving him to be an angel. The demon said: "Stop praying henceforth, read books; through them thou shalt learn to converse everlastingly with God and thou shalt receive the gift of imparting edifying words to those who come to see thee, and I shall pray unceasingly to the Creator for thy salvation."

The recluse believing these words was not enticed further; he stopped praying and started reading, and seeing the demon praying constantly he was deceived, thinking that he was praying for him. Later he started to dispute on the Scriptures with those who came to see him and to prophesy, like a Palestinian hermit. Rumors spread among the people and reached even the prince's court. He was not really prophesying but, prompted by the demon, told the people where the goods were to be found, what had happened at a distant place, and so on.

He could not compete with Nikita in knowledge of the Old Testament, he could not abide the New Testament, never quoted from the Gospels or the Epistles of the Apostles, and made people reminding him of anything in the New Testament. This peccancy of his told the fathers of the Pechery Monastery that he was possessed by a demon. At that time there were many holy monks in the monastery who possessed gifts of grace.

With their prayers they expelled the demon and Nikita stopped seeing him. The fathers brought him back to the monastery and asked him to quote from the Old Testament, but he swore that he had never read the Books which he had known by heart but recently. It turned out that he had even forgotten how to read from the shock he had experienced from the demonic charm; with great difficulty he learned to read again. Through the prayers of the fathers who had restored him, he realized and confessed his sin repented with tears and attained to great heights of sanctity; he acquired the gift of miracle-working by living humbly amidst the brethren. Subsequently St. Nikita was consecrated Bishop of Novgorod.

King David, describing the fallen angel's onslaughts on man, says... *he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net* (Ps. 10. 9). The Holy Spirit acts authoritatively as God, He comes when man has humbled and disparaged himself and does not expect His coming, He suddenly changes man's mind and his heart. By His action He encompasses all of man's will and ability, making him incapable of comprehending what is taking place within himself. Grace does not reveal in one any ordinary or sensual thing, but secretly teaches him of things he had not seen or imagined. Then the mind secretly begins to perceive lofty and hidden mysteries, which according to St. Paul: *Eye hath not seen, nor ear heard, neither have entered into the heart of man* (1 Cor. 2. 9).

"Man's mind by itself, without uniting with the Lord, reasons according to its own power. When it unites with the flame of the God-head and the Holy Spirit, then it unites with the flame of the God-head and the Holy Spirit, then it becomes wrapped in Divine Light, clothed in radiance, and burns in the flames of the All Holy Spirit; it becomes filled with Divine Reason and becomes incapable, in the flames of divinity, of thinking his own thoughts or of what he wills," St. Maximus Kapsokalivitos told St. Gregory of Sinai (*Philokalia*. Part 1). On the other hand, when it is a demonic oc-

currence, man is always given freedom to consider the phenomenon, to accept or reject it. It proceeds from the fact that the demon is always out to tempt God's saints.

Once when St. Pachomius the Great was alone, not attending monastic prayers, the Devil appeared to him surrounded by intense light: "Rejoice Pachomius, I am Christ and have come to you as to a friend of mine." The saint thought to himself: "When Christ comes man is filled with joy and not fear. In that hour all human thoughts disappear and the mind concentrates on what it sees. But I, seeing this being before me, am filled with confusion and fear. It is not Christ but Satan!" Then the saint turned to the vision and said with deep confidence: "Depart from me, Devil, accursed art thou, thy vision and thy wile designs." The Devil immediately disappeared filling the cell with a stench (Chetii-Minei, May 15).

It is impossible for man, who is still dominated by a corporeal way of reasoning, who has not yet received spiritual vision on fallen human nature, not to attach some value to his own deeds and not to claim some worthiness, however many meek words such a man may speak and however humble he may appear externally. Real humbleness is not apt to philosophize, it is incapable. Humbleness is the property of a spiritual mind.

St. Mark the Hermit says: "Those who do not consider themselves deluded in regard to any commandment of Christ give only lip-service to God's Commandments, without thinking what they say or on what grounds they speak, so they think to fulfil the commandments" (*Homily on Spiritual Life*, Chap. 34). It is clear from the saint's words that one who claims to have done a good deed is in a state of self-delusion. This self-delusion serves as the basis for the demon's enticement. The fallen angel finds a haven in the false and prideful thinking of a Christian; it is very convenient for him to imbue this reasoning with enchantment and thus subjugates man to himself and causes him to fall under his demonic charm.

From the above experiences, it is evident that not one of those who have been enticed admitted that he was unworthy of a heavenly vision, therefore he has not considered himself worthy to a certain extent. A corporeal and material man cannot have any other opinion of himself. That is why the holy fathers have said of all ascetics who are not experienced enough in prayer and contemplation, blessed by grace, that silence destroys them.

Bishop IGNATIY BRYANCHANOV

(Works by Bishop Ignatij Bryanchanov, Third Edition. St. Petersburg, 1905, Vol. I, pp. 59-67.)

On the Sunday of the Publican and the Pharisee

In the Name of the Father, and of the Son, and of the Holy Spirit.

Beloved, when self-aggrandizement begins to creep into our hearts and we begin to elevate the powers of our soul to it, we should remember the words of Christ our Saviour: *...every one that exalteth himself shall be abased* (Lk. 18. 14). With sorrow we reap abasement, for it hides the erroneous and sinful content of life.

Self-exaltation originates from satanic pride, because it was the Devil who sinned *from the beginning* (1 Jn. 3. 8). He pushes man into sin, makes

him transgress against God's commandments and abases him. Entering the heart and taking possession of it, spiritually changes the man, darkens his mind and feelings, deprives him of strength for spiritual ascent, and makes him regard himself as pleasing to God above others. Therefore, all the deeds accomplished by the man subject to pride he ascribes to himself, his own power and ability instead of to God's help.

Regard, my beloved, the Pharisee described in the Gospel. Filled with

of self-aggrandizement he does see his sinfulness. With disdain he God of other men and the publican. *God, I thank thee, that I am not like other men are, extortioners, unjust, adulterers, or even as this publican* (Lk. 18. 11).

One of the brothers of the monastery where Abba Dorotheus lived, also answered a remark with disparagement of others: "There is none worthy except Zosimus and others like him." Then his attitude changed towards Zosimus: "There is none worthy except (Saint) Macarius". Some time later he began to say: "What is Macarius? There is none worthy except (Saints) Basil and Gregory." But then he began to censure them too: "What is Basil? And what is Gregory? There is none worthy except (the Apostles) Peter and Paul." Then Abba Dorotheus remarked: "Indeed, brother, you will soon disparage them too." And verily soon the brother began to say: "What is Peter? And what is Paul? No one is worth anything except the Holy Trinity." Finally, his pride made him rise against God Himself and he lost his mind. This was a sad end to which pride brought every man. Christ's words are just: *Every one that exalteth himself shall be abased* (Lk. 18. 14).

Something quite different happens when following the path of humility: *who dares not lift up so much as his eyes unto heaven*, and with a feeling of repentance begs for God's mercy (Lk. 18. 13). *He that humbleth himself [thus] shall be exalted* (Lk. 18. 14).

Humility gives man's soul strength to "subdue himself", helps him to enter into his heart and bring about the destruction of pride. One who has tasted the sweetness of humility, hears the voice of his conscience more clearly and assesses more correctly the acts and manifestations of man's soul. And as the light lifts from the inner sanctuary—the

light of the heart, the conscience—fear of God is born in the men's soul through the action of the Holy Spirit; he is filled with adoration for God, constant inner weeping, tearful prayer to Him and unreconcilable protest against sin. Regard, my beloved, the humbly praying publican in the Gospel. The world does not exist for him, he is absorbed in One God. He is immersed in repentant prayer. The publican sees all men as better than himself. The Pharisee as worse than himself—he alone being righteous and holy.... Verily, humility is a great deed! It raises man not only within, but outwardly as well.

Once St. Nikon of Sinai was accused of adultery by an Egyptian. Abused by all, he became resigned and for three years he repented of the imaginary sin, saying to each: "Pray, pray for me!" Then the one who had really committed the sin and had accused him, repented; he came to church and confessed his sinful crime. And all the people, smote by their conscience, repented and turned to the starets praying: "Forgive us, Abba, forgive!" And from that time all of them began to value more the virtue of humility.

Let us look into our hearts and see if there are any vainglorious thoughts of thinking ourselves virtuous, glorifying God that we are not thieves, offenders, adulterers as other men (Lk. 18. 11); if there is self-pleased joy that we *fast twice in the week* and share our possessions with others (Lk. 18. 12), and consider all this the fruit of our own efforts and not of Divine Grace? If we find such feelings in ourselves it means that misfortune has visited us, the sin of exaltation has put down its roots in our hearts and we are gripped by pride.

Beloved, let us seek the path whereon the Lord *giveth grace unto the humble* (Jas. 4. 6) in Christ Jesus, our Lord.

Archbishop IOANN
of Kuibyshev and Syzran



PEACE MOVEMENT

CHURCH FOR SOCIETY

MEETING OF THE WORKING PRESIDIUUM AND THE SECRETARIAT OF THE WORLD CONFERENCE: "RELIGIOUS WORKERS FOR SAVING THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

Moscow, November 24-25, 1982

Message of His Holiness Patriarch PIMEN of Moscow and All Russia to the Participants in the Meeting

Reverend participants in the meeting,

Dear brothers and sisters,

With a feeling of great joy I cordially welcome you, who have gathered in Moscow, in order to assess the results of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" and consider the implementation of its decisions and ideas. This joy is intensified by the fact that our peacemaking, which occupies a considerable place in our religious life, makes us closer to one another as we discover the spiritual and ethical values of different religions and become stronger in our conviction that it is necessary to deepen our common work for the benefit of humanity.

At the same time, we know that the deeper is our faith, the more intensive is our personal spiritual life, the more profound becomes for us the revelation of the Mystery of life, the more our hearts are filled with love for all living things. This selfless love compels us to become effectively concerned for the destiny of humanity, for the fate of life on Earth. Our prayers and our peacemaking in all its forms are an expression of this love.

Six months have passed since the World Conference, and here you are meeting again, conscious of your religious responsibility for the destiny of the world, as leaders of our forum and guides in the religious movement for saving the sacred gift of life.

Let us not be confused by the fact that we are still far from the goal we are seeking to attain, that humanity is still threatened by a nuclear war. We believe that our aspiration for peace, and every step toward peace and every newcomer in the anti-war movement bring us closer to our cherished goal.

Let us try to be worthy of the all-beneficial help of God, and may the Almighty bless your meeting.

+ PIMEN, Patriarch of Moscow and All Russia

COMMUNIQUE

World Conference: "Religious Workers Saving the Sacred Gift of Life from Nuclear Catastrophe", held in Moscow in May, charged its Presidium to disseminate results of the conference and to facilitate implementation of its ideas and decisions. In fulfillment of this mandate, the Presidium of the Secretariat of the World Conference held a meeting in Moscow on November 24-25, which was attended by religious workers from the USSR and twelve other countries in all continents. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Chairman of the Presidium of the World Conference, chaired the meeting. Participating in the meeting were 41 representatives of Buddhism, Christianity, Islam, and Judaism.

Before the opening of the sessions, the message of His Holiness Patriarch Pimen of Moscow and All Russia with greetings to the participants and wishes of success in their work was read out. "Let us be worthy of the all-potent help of God, and may the Almighty bless your meeting", said His Holiness the Patriarch in conclusion of his message. Metropolitan Filaret of Minsk and Byelorussia made a report in which he gave a high assessment of the World Conference and noted considerable interest in it expressed by the public. His Eminence told the participants that the dissemination of the conference's documents and about His Holiness Patriarch Pimen's address at the Second Special Session of the UN General Assembly on Disarmament, in which he spoke about the conference's results.

Metropolitan Filaret noted an exceptionally high wave of antiwar movements in the USSR, USA, Japan and other countries of the world. In his report he gave a brief evaluation of the political situation in the world for the last six months and in this context underlined the valuable desire of the conference's participants to continue their cooperation. Metropolitan Filaret asked the participants in the meeting to consider practical steps for advancing this cooperation under the auspices of the Working Presidium.

Monk Iannuariy Ivliev, a lecturer at the Leningrad Theological Academy, made a report on the responses to the World Conference by the religious circles and the world press.

The report of the Working Presidium Chairman was followed by a lively discussion. The participants were unanimous in their high appraisal of the conference's results. They reported on the very positive responses to the inter-religious forum in different regions of the world aimed at the dissemination of the conference's ideas and decisions.

The participants in the discussion paid special attention to the present situation in the arms race characterized by their quantitative and qualitative growth and the increas-

ing danger of a nuclear conflict breaking out. At the same time the participants noted that hunger, poverty and mass diseases in many regions of the world, unjust social structures, the energy crisis and pollution of the environment are the problems which demand urgent solution and have a direct link with the problem of nuclear disarmament.

The participants discussed and adopted an Appeal to the 37th Session of the UN General Assembly in which they called its participants to take urgent and effective steps that could avert the threat of nuclear war and save modern civilization and life itself.

The meeting also adopted a Resolution on Disarmament "We Pray for Peace, We Call for an End to Arms". In it the participants stated their intention to do their best to promote nuclear disarmament, in particular through the cessation and prohibition of nuclear weapons tests in all spheres, and a freeze on the nuclear arsenals of the USA and the USSR. In this the participants in the meeting see an important part of their religious service, and again and again call on all people of good will, irrespective of their faith or lack of it, to unite in the sacred cause of saving life on Earth.

The participants in the meeting adopted a message to the heads of the USSR and the USA with an appeal to come as soon as possible to a positive completion of the on-going Soviet-American negotiations in Geneva on limitation of the nuclear armaments in Europe and on the limitation and reduction of strategic weapons.

A decision was taken to convene next year a Round Table of Experts on the Moral and Economic Implications of a Nuclear Freeze, under the auspices of the Working Presidium.

The participants sent a cable to the Presidium of the USSR Supreme Soviet in which they expressed their deep condolences over the demise of the head of the Soviet State Leonid Brezhnev, an outstanding international leader.

A press-conference with representatives of the Soviet and foreign mass media was held after the meeting.

The participants saw a film about the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" produced by the Central Studio of Documentary Films on commission from the Moscow Patriarchate.

The meeting concluded with a reception in honour of the participants given by Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium. Speaking on behalf of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret congratulated the participants on the successful completion of their work and wished them health and further success in their peacemaking service.

The participants in the meeting expressed their heartfelt gratitude to the Russian Orthodox Church for the hospitality.

Telegram of Condolence to the Presidium of the USSR Supreme Soviet

On behalf of the participants in the meeting of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" allow us to express our profound condolence on the death of the President of the Presidium of the USSR Supreme Soviet, Leonid Ilyich Brezhnev. The participants in this meeting will always remember Leonid Ilyich Brezhnev as an outstanding statesman and prominent political figure of today who sought to strengthen international peace. Eternal memory be to the deceased.

Metropolitan FILARET of Minsk and Byelorussia,
Chairman of the Working Presidium of the World Conference:
"Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe"

WE PRAY FOR PEACE, WE CALL FOR AN END TO ARMS

Resolution on Nuclear Disarmament

Six months have elapsed since the historic World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (May 1982). We, members of its Working Presidium and of the Secretariat of the Conference, have gathered together again in Moscow to assess the results of that Conference and to plan future steps. For the tasks remain unfinished, as long as the peril of a nuclear catastrophe overhangs humanity. Talk about the possibility of fighting a "limited" nuclear war and of "winning" a nuclear war makes the whole world terribly insecure. We reaffirm our conviction that nuclear war cannot be limited. We all agree that nuclear war, with or without limits, is always inhuman. The nations of the earth have not yet taken the decisions necessary to save the sacred gift of life from nuclear catastrophe. It is our religious duty to persist, to strive without ceasing, to toil without tiring, until the menace of a nuclear war is totally banished from our horizon.

Our work shall be in our continuing prayer for peace, in our free and frank appeal to the conscience of humanity to desist from nuclear madness, in our doing everything possible to stop and reverse the arms race. Our religious convictions are varied, but on this one thing we fully agree: Life is a sacred gift; it must be saved from nuclear catastrophe. And to that end we make the same appeal we made six months ago.

We are agreed that the first step in a chain of effective measures leading up to general and complete disarmament is a nuclear freeze—a decision by actual and potential nuclear powers to stop completely the designing, testing, production and deployment of nuclear weapons and delivery systems. Masses of people all over the world, in their hundreds of thousands, have demonstrated their desire for a world without arms, for a world of peace with justice and dignity assured for all. We join them in reiterating the demand of the masses. The nuclear arsenals of the world are sufficient to kill all humanity many times over. Freeze these arsenals at their present level. Stop designing new and more formidable weapons of destruction. Stop the manufacture of nuclear weapons and delivery systems. Shut down the factories which make them. Convert these fac-

tories to make what feeds the life of humanity. Create a new atmosphere of peace where realistic negotiations can be carried out. Planned, verifiable, effective elimination of the weapons of mass destruction on the principle of parity and equal security for all at all stages.

Formulate, agree upon and ratify a comprehensive nuclear test ban treaty, so that no weapon can be tested, whether in air or water on the surface or underground, or in the reaches of space. Listen to the outcries of defenceless in the Pacific and elsewhere even now suffer from the aftereffects of previous nuclear tests. Declare a moratorium on all nuclear explosions, including those for peaceful purposes, until such time as a Comprehensive Nuclear Test Ban Treaty can be formulated and implemented.

Wind up all research and development devoted to designing new weapons of mass destruction or to improving old ones and their very systems.

We appeal especially for an international treaty to ban the deployment of weapons of mass destruction in outer space.

We appeal for international treaties establishing nuclear weapons free zones in all parts of the world—not only in Europe and in the Middle East, but also elsewhere in all regions and continents, in all oceans, especially in the Indian Ocean and in the Pacific.

We appeal to the authorities of the United States and the USSR to pursue the Geneva talks with boldness and determination, in order to arrive at conditions for the balanced and effective reduction of strategic nuclear weapons and delivery systems. We appeal to both powers to hasten decisions on effective reduction of the present stockpile of strategic weapons on both sides, and then to pursue nuclear disarmament in cooperation with all actual and potential nuclear powers. Positive results in Geneva seem to be a necessary precondition for reducing tension and increasing security for the whole world. All the positive achievements of the SALT process should be embodied in new agreements for limitation and reduction of nuclear weapons as far beyond SALT-II.

We anxiously await a positive outcome of the concurrent negotiations in Geneva on

tion of theatre nuclear weapons in Europe. We sincerely hope and pray that there be a decision not to deploy any new medium range nuclear weapons anywhere in Europe. Failing in such a decision would be to accelerate further acceleration in an already mad arms race. Europe is insecure. More medium range nuclear weapons can only increase that insecurity and turn the European sub-continent into a veritable hell's kitchen brewing insecurity for the whole world.

The dangerous trend towards "Europeization" of the nuclear conflict brings no cheer to Europeans or non-Europeans. Concentration of armaments in Europe is dangerous, not only to Europe, but to the whole of humanity. The shift of arms is an invitation to disaster. European nations should resist this trend, not only in their own interests, but also for the sake of the whole of humanity.

Nations, whether in Europe or elsewhere, must learn to trust each other, without arming themselves to the teeth. Where genuine mutual confidence exists, arms can be reduced to the minimum. And so we appeal for measures of confidence building among nations. The interests of world religions, which transcend national boundaries, have a special responsibility in this regard. Just as religions with differing convictions can learn to live together in peace and mutual respect, nations with differing social, economic and ideological systems can also learn to trust each other and live in peace with each other.

Disarmament is seen more and more clearly as a precondition to development in the world. A determined reduction of defence budgets will release the resources—monetary and human—needed to wipe out poverty and illness, hunger and want, death-dealing diseases and growing unemployment, illiteracy and crime from the face of the earth. The transition must now begin, from production for destruction to production for the betterment of human life.

Even a nuclear freeze, so urgently needed and demanded, must begin with that transition. While shutting down the weapons factories, we must provide alternative employment for the millions now dependent on war production and the senseless arms race. We call for a large-scale and well-studied plan for providing alternative employment and for the shifting of industry and research from serving war to fostering world peace and world development. The religious organizations of the world should take the initiative in promoting such studies.

We welcome all measures contributing to disarmament—multilateral treaties, bilateral negotiations and effective unilateral measures, seriously undertaken and effectively implemented, to reduce the armed forces and armaments. We respect the unilateral initiative of the Soviet Union not to be the first to use nuclear weapons. We are happy to see that the informed world public increasingly favours similar declarations by the Western nuclear powers. It serves no useful purpose to denigrate such moves as mere propaganda. A similar declaration in the same spirit by other nuclear powers would be a more fitting response.

Above all, religious people should pray unceasingly for peace. We propose, to that end, a Week of Prayer for Peace when all the religious people of the world would join in prayer to usher in the era of peace with justice. We know the power of prayer. It is part of our religious experience. We shall pray in our different ways, but all believers shall pray for the same thing—for a world without arms, a world of peace with justice, where all can live in dignity a life worthy of human beings.

Our prayers shall be matched with actions—actions to build up confidence among nations, mutual trust and fraternal cooperation among the peoples of the world. The sacred gift of life must be saved from nuclear catastrophe.

RESOLUTION: "Round Table on the Nuclear Freeze"

The demand for a freeze on the nuclear arms of the two leading nuclear powers has become universal. Hundreds of thousands have signed and demonstrated in favour of such a freeze.

A nuclear freeze would imply the shutting down of many factories now employed in manufacturing nuclear weapons, their components or delivery systems. This is so in the socialist economies and market economies.

This raises special problems of alternative employment and conversion of industrial production. In the economies where industrial production is largely in private hands, there will be special problems.

We request the Presidium of the World Con-

ference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" to organize during the next year a Round Table on the Economic and Moral Implications of a Nuclear Freeze, with high level experts and religious thinkers from the major nuclear powers and from other countries participating. The Round Table should be open to the press and the media, and should be based on the best studies in all countries on these issues.

A small authoritative group of religious peace workers representing all religions should be invited to listen to the Round Table and put questions to the participants. The results should be published for the use of religious and other peace workers, as well as others interested.

MESSAGE TO THE 37TH SESSION OF THE UN GENERAL ASSEMBLY FROM THE WORKING PRESIDIU OF THE WORLD CONFERENCE: "RELIGIOUS WORKERS FOR SAVING THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

To Mr. IMRE HOLLAI,
Chairman of the 37th Session of the UN
General Assembly, New York

Your Excellency,
May we ask you to kindly convey to the 37th Session of the UN General Assembly the following message.

In May 1982 the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" took place in Moscow. The participants in the Conference: outstanding religious and public figures, politicians, scientists, physicians, who are Buddhists, Christians, Hinduists, Judaists, Muslims, Shintoists, Sikhs and Zoroastrians, sharing a common awareness of the sacred nature of the gift of life and of their duty to prevent its destruction, appealed to the Second Special Session on Disarmament of the UN General Assembly to take resolute actions to stop the arms race, cleanse our Earth of the blight of nuclear weapons and devote the vast resources now wasted on armaments to the building of a world without arms, in which peace and justice would prevail and all people would be guaranteed a life worthy of human beings.

Unfortunately, as we all know, the Special Session was held at a psychologically difficult moment in our history and failed to work out any concrete recommendations for stopping the arms race; it succeeded, however, in drawing the attention of the broadest masses to the problem of disarmament and stimulated a powerful anti-war movement in the USA, the European countries and Japan. The decision of the Special Session to launch a world-wide campaign for disarmament will, undoubtedly, serve to reinforce the contribution of world public opinion to the struggle for disarmament, as it has been rightly stressed in your appeal on the occasion of the United Nations Day this year.

The Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" is now in session in Moscow (November 24-25) and would like to respond to your appeal and in turn to appeal to the participants in the 37th Session of the UN General Assembly to be resolute in taking the important decisions that the Second Special Session on Disarmament had failed to take.

The UN is the hope of humanity. We have

no other forum where the nations of the world can act together to stop the mad arms race and can make our planet safe for human existence. We appeal to you to become aware of the great trust which humanity places on you and efforts to ensure the survival of humankind—any life—on our planet.

From our discussion we see the following priority items to which we attach the highest importance:

a) to get a process going which will accomplish a virtual moratorium, declared immediately by the nuclear powers, on nuclear explosions of all kinds, and then leading on to a complete and comprehensive test ban treaty;

b) to get a resolution passed urging USA and the USSR to agree to effect immediate freeze, at the existing levels, their nuclear arsenals;

c) to set up a process leading to a ban on the use of outer space for any military purposes;

d) to set up a study process on the social and economic consequences of a nuclear freeze in the various economies whether of a free market or of a socialist type—and envisage a kind of measures that would be required to offset these consequences in terms of contraindustrialisation, conversion of military-industrial plants, alternative employment schemes and so on;

e) to start a process leading to the planning and implementation of an alternative security system without using nuclear arms;

f) to solicit and secure adequate resources for making the World Disarmament Campaign a real success;

g) to set up a process to get the Comprehensive Disarmament Programme approved, with stipulated time scales and verification procedures; and

h) to start a process of building mutual trust and confidence among nations, which is essential for peace and security in the world.

On behalf of the religious believers who form more than half the world's population we appeal to you, in the name of all humanity, to take bold and effective steps, ensure the future of today's children. We pray for your success; that success would be the first step in saving the sacred gift of life from nuclear catastrophe. We pray for humanity and its future. We pray for you who represent the decision-makers of humanity. May the blessing of the Most High rest on your work.

Round Table Conference of Religious Workers and Experts on the Economic and Moral Implications of a Nuclear Freeze

March 7-9, 1983, in Moscow, in the conference hall of the Publishing Department of the Moscow Patriarchate, the Round Table Conference was held on the economic and moral implications of a nuclear freeze. It was held in accordance with the decision taken on November 25, 1982, by the Working Presidium of the World Conference: "Religious Workers for the Sacred Gift of Life from Nuclear Catastrophe". The conference was attended by religious workers and experts from 19 countries of Asia, Africa, Europe, Latin and North America. The observers from the World Council of Churches, Roman Catholic Church, Christian Peace Conference, Asian Buddhist Conference for Peace, Conference of European Churches, Centre for Economic and Social Studies of the Third World in Mexico, and other churches and organizations were among the participants.

Colloquium on Human Rights in Bucharest

A colloquium within the framework of the Churches' Human Rights Programme was held in Bucharest in line with the implementation of the Helsinki Final Act from October 8 to 1982.

The Churches' Human Rights Programme was initiated as a result of three conferences on human rights sponsored by the WCC Commission of the Churches on International Affairs which were held in Sankt Pölten (Austria) in 1974; in Montreaux (Switzerland) in 1976; and in Montreaux in 1977. The programme engages measures for a five-year period and is coordinated by the Conference of European Churches, the National Council of the Churches of Christ in the USA and the Canadian Ecumenical Council of Churches.

To carry out the programme the Working Committee met in Cartigny (Switzerland) in 1977; in Delemont (Switzerland) in 1980; in Budapest (Hungary) in 1981, and in Bucharest (Romania) in October 1982. Furthermore, three regional colloquia were held for the South-East, North, North-West regions of Europe in Broydon (England) in October 1981; for the North of the USA and Canada—in Jamaica (New York, USA) in February 1982, and for the South-East and South regions of Europe—in Trieste (Italy) in June 1982.

The final colloquium common for all the Helsinki Agreement region, i. e., for Europe, the USA and Canada, was held in Bucharest from

The Moderator of the Round Table was Metropolitan Dr. Paulos Mar Gregorios of Delhi (Syrian Orthodox Church, Catholicate of the East). Chairman of the Working Presidium of the World Conference, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, opened the Round Table sessions. Metropolitan Filaret read out the Message of His Holiness Patriarch Pimen of Moscow and All Russia to the participants in the conference. The speakers were theologians and experts in economics, sociology and ethics.

After the serious discussion of the theme, the participants in the Round Table accepted the Statement—"Freeze on Nuclear Arms—the Turning Point: Moral Imperative and an Economic Necessity", and the Communique.

His Holiness Patriarch Pimen gave a reception in honour of the participants in the conference.

October 3 to 7, 1982; here also the Working Committee met to sum up after the consultation (October 7-8). The main theme of the colloquium was "Christianity, Human Rights and Confidence-Building".

Forty delegates took part in the colloquium. As study material the meeting had the reports of three regional colloquia and a report on the development of the programme. Two major presentations were made on "Human Rights in the Helsinki Framework" by Dean Gunnar Stolsett (Norway) and on "Human Rights and Biblical Revelation" by the Rev. Martin Stöhr (FRG). The main speakers and those participating in the discussion on the theme "Possibilities for Church Action in Human Rights" underlined the close connection between the necessity for international détente and closer observance of human rights; the complexity of the human rights issue even with good intentions; the necessity of giving priority to peace, and the protection of the basic right to life.

Among recommendations advanced by the colloquium is a proposal to hold a seminar to compare traditions of human rights, their juridical and theological aspects characteristic of the different sectors of the Helsinki Agreement region.

Among those participating in the colloquium and in the Working Committee meeting was its member Protopresbyter Prof. Vitaliy Borovoi.

Seminar on Disarmament in New York

From November 8 to 11, 1982, at the Church Centre of the UN Headquarters in New York there was an unofficial seminar on disarmament sponsored by the NGO's Committees on Disarmament at the UN Headquarters in New York and Geneva. The seminar was attended by delegates representing 70 organizations from 19 countries.

At first an *ad hoc* liaison group which consisted of the leadership of the NGO's Disarmament Committees in New York and Geneva

decided to convene in New York in the beginning of November 1982 an official consultation of the World Disarmament Campaign following the decision of the Second Special Session of the UN General Assembly on Disarmament (June 1982) and to invite to the consultation representatives of those non-governmental organizations whose delegates had addressed the Special Session on behalf of their organizations. The Russian Orthodox Church was invited to send her representative to the consultation in con-

nection with the speech His Holiness Patriarch Pimen of Moscow and All Russia had delivered at the UN forum in June 1982. Protopresbyter Prof. Vitaliy Borovoi, Representative of the Russian Orthodox Church to the WCC in Geneva, was appointed for the purpose. He participated in the meeting held on November 8-11, 1982. However, at the opening of the consultation it became evident that representatives of several non-governmental organizations had been refused visas by the US Government. As a result the delegates decided to cancel the UN official consultation as a sign of protest and to hold an unofficial seminar on disarmament at the Church Centre of the UN Headquarters.

The meeting sent a protest to the US Government through the UN Committee of Legal Matters under the UN General Secretariat. A representative of the committee spoke explaining the matter to the participants. The subject was also dealt with by Jan Martenson, Assistant Secretary-General of the UN and His Excellency James Victor Gbeho, Ambassador of Ghana, Chairman of the First Committee of the UN General Assembly (Disarmament Committee).

The meeting issued a press-release on the matter and put a question about the legal status of the non-governmental organizations on disarmament at the UN as an urgent and primary matter for consideration within the non-governmental organizations and at the UN General Assembly in order to guarantee visas and normal conditions for work and contribution of the non-governmental organizations to the

World Disarmament Campaign and the work of the First UN Committee (on disarmament).

Apart from the above mentioned eminent representatives of the UN, the following took part in the seminar and delivered reports: Mrs. Inga Thorsson (the world-famous expert on disarmament) of the Ministry for Foreign Affairs Sweden; Dr. Serge Wourgaft, chairman of the Geneva bureau of the non-governmental organizations; and Dr. Homer A. Jack, chairman of the New York bureau of the NGOs.

The seminar discussed the preparation for the World Disarmament Campaign, exchanged views and opinions on priorities in this matter and paid particular attention to the role and future of the NGOs in the UN activities on disarmament, and also outlined plans for normalization and activation of the work of the NGOs, mobilize world public opinion, deepen the study of the complex problems of disarmament and promote the work of the UN (the First Committee in particular) in this matter. The seminar instructed Dr. Homer A. Jack and the New York centre to put forward proposals for the working consultation of the NGOs on all the above-mentioned questions.

The participants in the seminar visited the UN and attended the meeting of the First UN Committee. Jan Martenson, Assistant Secretary-General of the UN, gave a reception in honour of the participants in the seminar. Some of those invited did not attend in order to show their protest against the denial of visas to several participants in the scheduled consultation.

Eleventh Meeting of Soviet and American Youth in Irkutsk

The 11th meeting of Soviet and American youth, under the motto: "The Youth of the USSR and the USA for Lasting Peace and Cooperation Through Dialogue and Understanding", took place on July 24-30, 1982, in Irkutsk. The meeting considered the following themes: (a) Soviet-American Relations; (b) Disarmament and Arms Control; (c) Educating the Youth for Peace; Science and Youth; and (d) Trade and Economic Relations Between the USSR and USA. The focus of attention at the round table were the following questions: (a) 1990—Where will the arms race lead to? (b) Soviet and American political systems; (c) How do the youth of the USSR and the USA accept each other and why? and (d) The role of the mass media.

The participants in the meeting visited several industrial enterprises in Irkutsk, Bratsk and Selkhevo and went on an excursion to Lake Baikal. They met young people, saw historical monuments and were introduced to the cultural life of Siberia. The meeting heard the reports of the groups on the themes under discussion and adopted a final document.

The delegates were introduced to the religious life of Irkutsk. The Acting Secretary of the Irkutsk Diocesan Administration, Archpriest Vasilii Romanov, gave a reception in honour of the participants. Archimandrite Sergiy Fomich, Deputy Head of the Department of External Church Relations, was a member of the Soviet delegation.

PEACE CAN BE SECURED ONLY BY COMMON EFFORT

It is not often that I have had to write articles on peace. For over two decades I have been in the midst of ecclesiastical, inter-religious and secular circles, working together with them for the cause of peace. I responded to concrete situations, adding my voice to millions upon millions of honest men of good will, striving to avert a world conflagration. It may be said that today people on our planet are faced with a truly unprecedented situation in which the threat of nuclear annihilation is hanging not only over all of mankind, but over all living

beings—over all of God's creation. In these circumstances no one has the right to keep aloof from the holy cause of preserving peace, it is the duty of all to rally together to defend this sacred gift of life from nuclear catastrophe.

In this article I would like to speak, basing myself on documents and facts, about the profound dedication to the cause of peace of the Russian Orthodox Church—her hierarchs, clergy and flock of many millions. I would also like to share my experience in cooperating with the followers of other religions in the Soviet Union.

as with our compatriots who belong to
igion at all, but with whom we are united
ardent desire to secure peace on earth.
I recall the words of St. Paul which he
on the Areopagus in Athens, reminding
od hath made of one blood all nations of
or to dwell on all the face of the earth
17. 26). From this common origin proceeds
ristian duty of preventing the destruction
y member of the universal family of na-
in the flames of a nuclear war.

se who are familiar with the thousand-
old history of the Russian Church know
patriotism has always been and remains
dispensable part of her salvific mission.
was well expressed in the Message of His
ess Patriarch Pimen and the Holy Synod
e 600th Anniversary of the Victory at Kuli-
"In the accomplishment of the heroic na-
feat—the great victory of the Russian
at Kulikovo—of special significance was
ower of grace of the Christian Faith, the
ual and moral influence and patriotic ser-
of the Russian Orthodox Church which has
remained apart and indifferent to the
ical lot of the nation. From the very be-
ng of her existence, now a millennium, she
d establish Russia's culture, nationality and

the period before the Battle of Kulikovo
during that critical time in the history of
Motherland, the Church remained the undi-
ing source of the spiritual power of the
n, she helped Russ to withstand successf-
e foreign domination, to throw off the yoke
e conquerors, and to unite and become
Russia" (*JMP*, 1980, No. 9, p. 5). And
ntarily one wants to speak of the pages
emporary history which are still fresh in
memory.

the first day of the war, June 22, 1941,
Patriarchal Locum Tenens, His Beatitude
opolitan Sergiy of Moscow and Kolomna,
ssed a message to the pastors and faith-
of the Russian Orthodox Church in which he
d all the Orthodox to rise in defence of the
d frontiers of our Motherland. "The blood
eafeful civilians is being shed on our native
this historic document stated. "The times
atu Khan, the Teutonic Knights, Carl of
en and Napoleon are being repeated again.
wretched descendants of the enemies of
odox Christianity are trying again to bring
people to their knees before untruth and
force, to make them sacrifice their Mo-
nd's goodness and integrity, the testaments
ve for their country made in blood.... Our
odox Church has always shared the fate of
people. She has shared their trials and
ed in their achievements. She will not
don her people now either. She blesses with
avenly blessing the forthcoming national
(*Russkaya Pravoslavnaya Tserkov i Ve-
a Otechestvennaya Voina* [The Russian
odox Church and the Great Patriotic War].
ction of Church Documents. Publication of
Moscow Patriarchate, Moscow, 1943, pp. 3-
This appeal to the faithful aroused in all
ers of our country a powerful tide of pa-
ism and trust in the ultimate victory of the
ian people and, indeed, in the struggle
st the German invaders and in the joy of

Victory Day, the Russian Orthodox Church was
together with her people.

During the cold war and in recent years, when
we have witnessed a steadily mounting inter-
national anti-war movement, our Church has
contributed to peacemaking vigorously, selflessly
and sacrificially. Today this includes not only
her patriotic service, but her efforts and concern
for the preservation of universal peace. It is also
heartening to note that whereas before these
noble efforts of the Russian Church went unsup-
ported, and at times were even condemned by
Churches in other countries, today the cause of
peace involves an overwhelming majority of re-
ligious and inter-religious organizations in the
world. Christendom has become involved, vigo-
rously and permanently in the activities to save
peace on earth.

In this connection one should recall the 34th
Session of the WCC Central Committee held in
July 1982, in Geneva, at which we gave much
attention to the consideration of this vital
problem of our day. In the resolution on the
Second Special Session of the UN General As-
sembly on Disarmament we pointed out among
other things that the WCC Central Committee
was persistently urging the Churches to increase
their efforts, in cooperation with the steadily
growing number of movements for peace and
disarmament in various parts of the world, to
mobilize powerful world public opinion, deepen
the analysis of problems and understanding of
political struggle, and promote the unity of
groups which, although of different views, share
a common desire for peace and disarmament.
The resolution ends with an appeal to believers—
men, women and children—everywhere to pray
fervently that statesmen may follow the paths
of peace.

Apart from the World Council of Churches,
the Russian Orthodox Church is pursuing her
peacemaking activities on a permanent and
systematic basis within the Christian Peace Con-
ference, the Conference of European Churches,
and in her bilateral relations with other Churches
and religious organizations. The size of
this article makes it impossible to describe these
activities in detail, but briefly speaking, one can
say that in all her contacts within the frame-
work of universal Christendom and in all her
inter-religious links the Russian Church is
steadily working to assert and preserve peace.

Relations of the Russian Church with the lead-
ership of Christian Churches and other religi-
ons in the United States, started nearly 30 years
ago, take a special place in her peacemaking. It
is significant that in recent years, when the
winds of the cold war have risen again in So-
viet-American relations, our inter-religious links
have not weakened, but become more intensive
than ever. Since the leaders of our two countries'
Christian Churches adopted their "Choose Life"
Statement at the 1979 Consultation in Geneva,
we have maintained annual contacts devoted to
the burning issues of peace, disarmament and
detente. At their last Geneva meeting in July
1982, the leaders of the Christian Churches of
the two great powers stated among other things:
"It is now 27 years since we first met officially.
During these years we have gained in mutual
understanding in many fields of our Christian
witness and service.... Three years ago we

jointly called for the approval and ratification of SALT-2. We regret that this has not yet happened... We continue to call for its ratification.

At present, there is much which tends to divide the governments and the peoples of our two countries. But we have renewed our pledge to remain together at this time when the fellowship of Churches in the ecumenical movement is acquiring special importance... We hope to serve our societies by developing further mutual understanding and trust, seeking to contribute to the normalization of relations between our two countries for the benefit not only of our two peoples but of all peoples of the world... We shall strive harder to create a climate which will allow the various disarmament negotiations, bilateral and multilateral, currently taking place between our governments to reach prompt and successful conclusions." The signatories of this statement have mapped out concrete measures for the implementation of these ideas and objectives in 1982-1983.

1952 should be seen as the beginning of new experience on our peacemaking path. In that year, for the first time in the history of the Soviet Union, there was a peace conference of all Churches and religious associations in the USSR at the Trinity-St. Sergiy Lavra in Zagorsk. It proved to be a successful experience of inter-religious cooperation for peace. The second such conference took place in 1969, and in 1973 our Church hosted a meeting of representatives of various world religions who attended the World Congress of Peace Forces in Moscow. The success of this inter-religious cooperation inspired the heads and representatives of Churches and religious associations in the USSR, who held their regular meeting in Zagorsk in 1975, to endorse the initiative of the Russian Church to call a world inter-religious conference in Moscow.

At this point it gives me pleasure to quote from the book, *Church and Religion in the USSR*, by the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, published in 1982. In the chapter entitled "The True Position", he mentions some of the most notable examples of peacemaking of the Russian Orthodox Church and other religious associations and points out: "But the most outstanding event in the world's religious life was the world inter-religious peace conference under the motto: 'Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations' held in Moscow on July 6-10, 1977. This religious forum was unique in history in its character, content, purposefulness and its broad representation. Some of the participants called it the greatest religious event of the 20th century. Gathered in Moscow were some 660 of the most influential figures from international and national religious and socio-political circles of 107 countries, who represented nearly all religions in the world" (*Op. cit.*, p. 219).

But we did not stop there. On the contrary, the success of the world inter-religious forum inspired the Russian Church to pursue even more daringly her efforts to develop cooperation for the prevention of war on what I would call an everyday basis and not sporadically. On May 10-14, 1982, there was another world conference

in Moscow called "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". It was initiated by the Russian Church at a most responsible moment in modern history when Europe and the whole world were faced with a new and real menace from neutron weapons from plans of siting medium-range missiles in Western Europe, from insane ideas advocating the feasibility of a "limited nuclear war".

In their Appeal to the Second Special Session of the UN General Assembly on Disarmament, the delegates—representatives of Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, and Zoroastrianism from 90 countries of all six continents—declared: "Humanity today is at one of the most crucial crossroads of history. If we fail to act now, the inexorable logic of our past actions will push us along a road into nowhere, towards destruction and despair, towards a monstrous desert of universal death". In their Appeal to All Governments, it was pointed out: "We are men of faith. There are among us many statesmen and persons from various countries responsible for making decisions. No problem, ideological or otherwise, can justify nuclear war. The problem of nuclear war and nuclear weapons is not just a political problem. It is first of all a moral problem. It is because of the moral principles involved that we address to you this appeal. We appeal to all nations to work together to make it clear that not a single country under any circumstances and for any reason whatever will ever use nuclear weapons". It can be said without exaggeration that the voice of the conference was heard throughout the world and served as a firm stimulus for rallying the efforts of religious circles to avert a nuclear catastrophe.

The Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, presented the decisions of this world inter-religious forum and the will of its participants in his address to the Second Special Session of the UN General Assembly on Disarmament in New York on June 24, 1982. "I appeal to you," said His Holiness the Patriarch, "to work to cleanse our earth from the filthy nuclear weapons and to put a freeze on their use and ban their use without delay..."

"Turning with deep hope to you, while being fully aware of the difficulty and complexity of your mission, the participants in the conference appeal to you that you do all that you can to rid the world of the burden of fear of nuclear catastrophe so that nowhere and under no circumstances would our earth be hit by a devastating nuclear tempest" (*JMP*, 1982, No. 4).

The peacemaking of the Russian Church is not restricted to a narrow circle of her leaders; the multimillion members of our Church are gripped by this sacred cause. A vivid proof of the sacrificial participation of all the Russian Church in defending peace are the annual donations of millions of rubles to the Peace Initiative by our parishes, dioceses, the Patriarchate as well as by individual believers.

This year, when all men of good will are increasing their efforts to prevent further proliferation of nuclear weapons on our planet in general and in Europe in particular, all our dioceses have stepped up their efforts for peace, w



Metropolitan Yuvenaliy of Krutitsy and Kolomna receiving the Certificate of Honour of the Central Committee of the Scientific and Educational Workers' Union on October 6, 1982. Right to left: Metropolitan Yuvenaliy; F. Berdnikov, Learned Secretary of the State Museum of Oriental Arts; V. I. Ivanenko, Learned Secretary of the Russian Palestine Society, and Archimandrite Grigoriy

usually involves an overwhelming majority of believers. Soon after the world inter-religious conference in Moscow in May 1982, there were numerous meetings of the clergy and lay members throughout this country to discuss the results of the international forum. On June 9-15, 1982, such meetings of the hierarchs, bishops, clergy and laity of Moscow and the Moscow Region took place.

A fair evidence of the massive participation of believers in the peace movement was a meeting of the religious public of Moscow and the Moscow Region held in the Dormition Church of the Novodevichy Convent in Moscow on October 26, 1982, in connection with the Disarmament Action Week. Among the guest speakers at this meeting were the Rev. Bruce Kent, General Secretary of the Movement for Nuclear Disarmament (Great Britain), and Prof. Savva Auguri, Chairman of the Theological Faculty of Athens University, Chairman of the Greek Committee for European Security and Cooperation and Deputy Chairman of the Greek Committee for International Detente and Peace. Addressing the meeting, representatives of Buddhism, Judaism, Islam and Christianity categorically condemned the arms race and supported the Appeal to the 37th session of the UN General Assembly adopted on September 21, 1982, by an enlarged session of the presidium of the Soviet Peace Committee. This document, signed by more than 500 parti-

cipants in our meeting, said among other things: "Although the situation in the international arena is critical, it does not mean that people should fall into despair and await helplessly the beginning of war. Historical experience proves that peace can and must be defended. A pledge of its preservation is the concerted effort of all for whom a clear sky over our planet is dear. We are deeply convinced that no contradictions of social order, way of life or ideology, no considerations of immediate expediency, can or should obstruct the main and common goal of all nations—the security of peace. We consider it to be our duty to inform you that the Disarmament Action Week will be held in the Soviet Union from October 24 to 31 in response to the UN appeal. There will be mass meetings, demonstrations and other manifestations in support of peace and international security throughout this country. During the week the mighty multimillion voice of the Soviet public will ring out again; this public which, together with all the peace forces on our planet, declares: "NO, to Nuclear Weapons!" and, "YES, to Disarmament and Peace!"

In my capacity as chairman of this meeting I have sent the Appeal with the signatures of the participants in the inter-religious meeting to the UN Secretary-General Dr. Javier Perez de Cuellar. The accompanying letter said: "Man-

kind is not only following intensely the progress of the 37th Session of the UN General Assembly, but is endeavouring to promote its success by powerful and manifold anti-war actions. The incessant efforts for peace on the part of the Soviet public are an indispensable part of this worldwide movement."

The participants adopted with enthusiasm a message of greeting to Leonid Ilyich Brezhnev, which said: "Mankind today is shuddering to see an unflagging and constant multiplication and improvement of weapons of mass annihilation. We are most hopeful that the 37th Session of the UN General Assembly will adopt concrete and constructive decisions on disarmament, something which we are convinced, should be promoted by your pledge that the Soviet Union will not be the first to use nuclear weapons. This and other historic initiatives of yours show the way out of the deadlock and towards genuine disarmament and durable peace. We assure you that together with the whole of Soviet society we shall tirelessly and unswervingly continue to work for peace and disarmament, to strengthen brotherhood, mutual understanding and friendship among nations."

What I have said in this article underlines the peacemaking efforts launched by the Russian Orthodox Church and the followers of other religions in the USSR. Ideological and philosophical differences do not prevent us from working hand in hand with all the citizens of our multinational country for the benefit of our Motherland and for the cause of peace. Addressing various international congresses and other lofty forums, L. I. Brezhnev stressed repeatedly the need for common peacemaking efforts. In his speech at the World Congress of Peace Forces in Moscow, L. I. Brezhnev stressed the profundity of the idea that peace and relaxation of international tension are not established by themselves, but are secured as a result of persistent common struggle waged by various peace forces and organizations, by all men, irrespective of their worldviews. This idea was emphasized by L. I. Brezhnev in his speech at the 26th Congress of the Communist Party of the Soviet Union: "We shall actively support all steps useful for the cause of peace and democracy. In the conditions of current complication of the international situation, cooperation with the Social Democrats, trade unions, religious circles, with all democratic and peace-loving forces in questions of preventing war appears to us to be important." These words are confirmed by the cooperation of believers and non-believers in our country who are working together constantly everywhere to promote the cause of peace, disarmament, detente and to establish friendship and mutual understanding among nations. And it is not only at various international forums that representatives of our Church and other religious associations in the USSR contribute to the cause of peace together with their non-religious compatriots.

For many decades now we have been actively cooperating within the framework of various public organizations, including the Soviet Peace Committee and its branches in the various Soviet republics and regions, the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, the Soviet Committee for European Security and Cooperation, the Ro-

dina Society for Cultural Links with Compatriots Abroad, the Soviet Peace Fund, and the Russian Palestine Society of the USSR Academy of Sciences to mention just a few. Religious figures invariably take part in meetings of the Soviet public on problems of peace. For example, only recently the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary received the participants in the Peace March-82. The marchers from Denmark, Norway, Sweden and Finland were accompanied by representatives of the Soviet public and members of the Soviet Peace Committee including its Secretary, M. I. Kotov. On their arrival in the Lavra on July 24, 1982, the numerous foreign guests went to the Refectory Church of St. Sergiy where they attended a moleben for peace conducted by a member of the Holy Synod, Metropolitan Aleksiy of Tallinn and Estonia together with other clerics. After the moleben he greeted the guests. Afterwards he met and talked with different groups of participants in the Peace March-82. They walked shown round the ancient cloister, the theological schools and in the evening attended Sunday Vespers in the Dormition Cathedral Church.

One of the members of the Soviet delegation to the 11th annual Soviet-American youth meeting held in Irkutsk from July 24 to 30, 1982, was Archimandrite Sergiy (now Bishop of Sverdlovsk), Deputy Head of the Department of External Church Relations of the Moscow Patriarchate. The theme of this dialogue was "The youth of the USSR and USA for lasting peace and cooperation through dialogue and mutual understanding".

At the meeting of the religious public of Moscow and the Moscow Region on October 1, 1982, which I mentioned above, among many vivid statements I was especially impressed by the words of one speaker who said: "A preacher of peace at a certain session asked: 'Let the lights be switched off in the hall. When the darkness set in he told the people in the hall to light the candles in their hands. Flames began to flicker here and there and gradually the hall became illuminated by a glow of many candles burning together. All those present in the hall grasped the message of the preacher: "In unity is strength, in unity is peace!"'

Using this vivid image, I would like to include my reflections which I have set down in this article with the words: "Although our peacemaking efforts appear to be but the flame of a small candle, nevertheless added to the flames held by other peacemakers, it blends into a powerful and invincible light which drives away the darkness of fear and illuminates the road to peace."

Despite the lethal menace of nuclear catastrophe, our joint peacemaking efforts are being carried out in full confidence that the cherished dream of mankind will be fulfilled: the establishment of peace and disarmament, as was predicted in such inspired words by the Prophet of God Isaiah: And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Is. 2.4).

Metropolitan YUVENALIY of Krutitsy and Kolomna, Member of the Holy Synod
November 2, 1982

ORTHODOX SISTER CHURCHES

Visit to the Romanian Orthodox Sister Church

With the blessing of His Holiness Patriarch Nikon, Archbishop Nikodim of Kharkov and Bogodukhov headed the pilgrim group to the Holy Land in 1982. On their way back to the Motherland they visited the Romanian Orthodox Church.

From June 17 to 26, Archbishop Nikodim visited old Romanian monasteries and churches. He prayed before the deeply-revered shrine of the Romanian Church—the relics of St. Paraskeva in Yassy.

Especially memorable was the visit to the Holy Trinity Monastery where Staretz Shema-Archimandrite Paisiy Velichkovsky is buried. In this monastery, during Divine Liturgy, Archbishop Nikodim ordained Hierodeacon Pamva of the Holy Trinity Monastery hieromonk, at the request of Metropolitan Theoclit of Moldova and Suceava. After the Liturgy, the Vladyka led a panikhida by the grave of Staretz Paisiy Velichkovsky. Later he was shown round the monastery library, museum, theological seminary and printing-house of the Moldova Diocese.

The day before his departure, Vladyka Nikodim

was invited to the Bucharest Theological Seminary, in whose church he led a panikhida by the tomb of Patriarch Justinian of Romania of blessed memory.

On Monday, June 21, Archbishop Nikodim left for Suceava to venerate at the shrine of the Great Martyr St. Ioann the New of Suceava.

Archbishop Nikodim also visited the convents of the Romanian Church.

In the churches, monasteries and convents, Vladyka Nikodim officiated at All-Night Vigil, celebrated Divine Liturgy and led the akathistos.

On June 24, he assisted at the Divine Liturgy celebrated by His Beatitude Patriarch Justin of Romania. During the repast that followed, Archbishop Nikodim thanked His Beatitude Patriarch Justin and Metropolitan Theoclit of Moldova and Suceava for their cordial welcome.

On June 26, Archbishop Nikodim left for home.

**Archbishop NIKODIM of Kharkov
and Bogodukhov**

The Memorial Church on Shipka

Not long ago we marked the centenary of the victory of the Russian Army over the Ottoman Turks in the war of 1877-1878 which the Bulgarians call the War of Liberation.

Thousands of Russian soldiers fell on the battlefield for the freedom of their Bulgarian brothers of one Faith. Soon after the war, Olga Nikolaevna Skobeleva, mother of General M. D. Skobelev, a hero of the war, and General N. P. Ignatiev suggested erecting a church at the foot of the Balkans in memory of the fallen warriors. In September 1879, the Holy Synod of the Russian Church gave its blessing "to the collection of donations throughout the country for the erection of an Orthodox church in the Sheinovskoe Plain, at the foot of the Balkans, as a memorial to the warriors who fell in the war of 1877-1878 with Turkey".

In April 1880, a committee for the erection of the church was organized. The committee launched a wide campaign to collect donations. The Russian people readily responded to the appeal. Over 200,000 rubles were donated in the first eight months alone. As a result, the committee received not only considerable financial aid, but also icons and various church requisites. On January 22, 1881, the committee held its first session at which concrete questions were discussed concerning the construction of the church. Since the last battle of the Russian forces with the Ottoman Turks, in the environs of the village of Shipka, took place at Christmas, General N. P. Ignatiev proposed that the new church be dedicated to the Nativity of Christ, its northern chapel to the Miracle Worker St. Nicholas,

and its southern, to St. Aleksandr Nevsky. To immortalize the memory of the most famous heroes of the war the church was to have icons of their patron saints.

The committee announced a competition for the best project of the church and a plot of land was allotted for the construction. The chairman of the committee, P. A. Vasilchikov, visited Eastern Rumelia in 1881 and received assurance from the inhabitants of the village of Shipka that they would grant a plot of their land without compensation for the church. Everything was ready to begin construction..., but at that time serious trials arose because of the political complications in the country. On March 7, 1881, at the session of the committee a proposal was put forward to abandon the plan of building the church in view of the unfavourable political situation. But General N. P. Ignatiev, supported by other members of the committee, resolutely opposed this proposal. The committee adopted the resolution to continue the construction of the church despite the difficulties. Till the resumption of the construction works, however, the committee resolved to pay stipends to Bulgarian students, studying in the Russian theological seminaries and academies. From 1891 to 1905 about 100 students received these stipends.

In May 1897, the work on the construction of the church was resumed. An architect, Prof. A. N. Pomerantsev, took charge of the construction and the practical elaboration of the project by Academician A. I. Tomishko. In September 1902, the construction was completed.

The church is built in the style of old Russian churches of the 17th century. The main quadrangle is crowned with five cupolas, gilded with pure gold, and ten crosses, covered with gilded copper sheets.

The height of the church is 46.94 metres, of the bell tower—53.34 metres. The bell tower has 12 bells, the biggest one weighs 11,547 kg. On it there are images of the Orthodox Prince St. Aleksandr Nevsky, St. Nicholas the Miracle Worker, the Holy Martyr St. Aleksandra, and St. Mary Magdalene, Equal to the Apostles. The exterior of the church is decorated with glazed tiles. The floor, the solea with steps, are made of grey granite. The carved iconostasis made of lime-wood and gilded, was designed by Prof. A. N. Pomerantsev. It contains 83 icons, painted on cypress boards in the Russian Monastery of St. Panteleimon on Mount Athos; they were presented to the church by the hegumen and the brethren of the cloister. Many icons were donated by private owners. On the walls are 34 marble slabs on which the names of the Orthodox warriors, fallen in the battles, are inscribed.

The church was consecrated on Sunday, September 15, 1902, in the presence of 10,000 Bulgarians. A delegation from Russia arrived for the occasion. Representatives of the Russian and Bulgarian forces, which fought on Shipka, formed the guard of honour. The consecration of the church was led by Metropolitan Mefodiy of Stara Zagora assisted by Protopresbyter Aleksandr Zhelobovsky of the Russian Military Clergy and other Russian and Bulgarian clerics, some of them had taken part in the Russo-Turkish Liberation War. The procession round the church was very solemn: church banners were carried in front, followed by choristers wearing gala caftans, Bulgarian and Russian priests. The metropolitan, supported by priests, carried a

pyx, covered with cloth of gold, containing 11 relics, intended for the new church. He was followed by the protopresbyter, also supported by a priest, who carried an antimention also covered with cloth of gold. In memory of this solemn occasion the worshippers were given blessed crosses and medals. On that day, in Bulgarian cities and villages panikhidas were said, and then—thanksgiving molebens; speeches were delivered in which gratitude was pressed to the heroic liberators.

On the following day, on Shipka, many crosses were carried out, depicting the battle of the Liberation War. Then the priests conducted a panikhida. When the singing of "With Saints Give Rest" began, all those present knelt down. When the protodeacon intoned "Eternal Memory" to the warriors, who had given their lives on the battlefield, and to all "buried in this place", everybody knelt again. At that moment a military salute was fired. "Eternal memory" was sung to the thunder of cannons salvoes of guns.

Thus ended the festive consecration of the Memorial Church of the Nativity of Christ on Shipka, which reminds people of the great selfless sacrifice of Russian warriors, of blood and religious relationship and brotherhood of our nations. So, on Shipka, the church, like a memorial to Russian warriors, began to shine with its golden cupolas.

This year it was 80 years since the consecration of the Church of the Nativity of Christ on Shipka. During this period people of all ages have come here from all parts of Bulgaria to light candles and pray for the repose of our brother liberators fallen on the battlefield, for the peaceful future of the Russian and Bulgarian nations.

Archimandrite KILIAN

Dean of the Bulgarian Metochion in Moscow

50th Anniversary of the Chapel of the Iberian Icon of the Mother of God in Belgrade 1931-1981

In July of 1981, it was 50 years since the consecration of the chapel of the Iberian Icon of the Mother of God in the New Cemetery in Belgrade. For 50 years this holy image has been strengthening the suffering ones, healing the sick, blessing those departing to life eternal.

During the hard years of World War II, many were sheltered from the lethal weapons of the fascists under the holy chapel. Before the Holy Doors of the Chapel of the Iberian Icon of the Mother of God, after the liberation of the city, the first funeral service for a fallen Soviet soldier was held. Their Holinesses the Patriarchs of Serbia Barnabas, Gavriilo, Vikentije, and His Holiness the Patriarch Aleksiy of Moscow and All Russia conducted divine services in this chapel. On Wednesdays an akathistos is held there to the singing of the congregation, and on Fridays prayers are offered for all the departed "Orthodox fathers and brothers resting here and everywhere".

The Chapel of the Iberian Icon of the Mother of God in Belgrade is a copy of one in Moscow. The only difference is that the Bel-

grade chapel is two metres higher and with the bright colours of the facing and the golden stars on the cupola are all according to the Moscow model. The iconostasis, with 14 icons, represents, as it were, the history of Russia and the Russian Church: above the Holy Doors there are the Icon of the Dormition of the Most Holy Mother of God—a shrine of the first and oldest capital, Kiev; the Icon of the Saviour "Not Made with Hands"—the shrine of St. Petersburg, the capital of Peter the Great; the Icon of the Holy Trinity—Russia; and the Iberian Icon of the Mother of God—a holy shrine of Moscow. All the icons were donated by parishioners.

The chapel is located in the southern part of the New Cemetery. Round it there are many plots for the burial of Russian believers, and on the site the chapel there stands a wooden cross with five bells and the tomb with the remains of Russian soldiers who fought shoulder to shoulder with Serbs, Frenchmen, and other allies during World War I.

Archpriest VASILY TARAS

Belgrade

His Holiness Patriarch PIMEN's Speech

During the Visit to His Holiness of the Delegation
of the National Council of the Churches of Christ in the USA

On December 7, 1982

Beloved in the Lord brother Bishop James Armstrong, President of the National Council of the Churches of Christ in the USA,

Esteemed Dr. Claire Randall, General Secretary of the NCCC,

Our dear guests,

First of all I thank you with all my heart, dear Bishop Dr. James Armstrong, Mrs. Armstrong, and you, dear Dr. Claire Randall, for accepting my invitation to visit our Church.

Everyone knows that the Russian Orthodox Church has maintained long-standing traditional ties with the National Council of the Churches of Christ. Twenty-seven years have passed since the first official meeting between the ecclesiastical delegation of the United States and representatives of the Churches in the Soviet Union which took place on the initiative of the NCCC and the Russian Orthodox Church.

During this time, the Churches in our countries have achieved great success in many spheres of joint cooperation. By exchanging visits we have opened and extended our knowledge of each other and ways of bearing Christian witness of our Churches situated in differing cultural and social environment. We have successfully discussed religio-moral problems, the questions of mission and evangelization, the issues of Christian unity, and the participation of Churches in the peace movement.

A graphic example of the growing cooperation is, undoubtedly, the General meetings under the motto, "Choose life", which showed the determination of the Churches in the Soviet Union

and the National Council of the Churches of Christ in the USA, despite the increasing tension in the world today, to continue our joint efforts to strengthen Christian unity, to search for ways of restoring constructive cooperation between the USSR and the USA, as well as to extend our joint work in the field of nuclear disarmament for peace and justice in the whole world.

The fruitfulness of these meetings gives us confidence that the Churches in the Soviet Union and in the United States will be able to continue successfully along the path to the longed-for Christian unity, will be able to help eliminate the tension which, to our deep sorrow, exists today between our countries.

With deep satisfaction I note the programme of long-term cooperation worked out as a result of our meetings confirming our common desire to serve effectively to satisfy the needs of contemporary mankind, among them the most urgent being the issue of safeguarding the world against a nuclear catastrophe.

Your visit is taking place at a time when we are preparing for the 6th Assembly of the World Council of Churches, the assembly which we believe will witness *with one mouth* to the whole world that *to live is Christ* (Phil. 1. 21). And we are happy that during these meetings, which passed in an atmosphere of mutual frankness and trust, many important questions concerning this noteworthy event in the life of Christendom were discussed.

I greet you again, dear brothers and sisters, I wish you success in your Christian service, ecumenism and peace-

making. Allow me also, in your person, to greet all our brothers and sisters in Christ living in the United States of America and wish them happiness, peace and prosperity.

May God's blessing be upon you all!

To the health of the president, I shop Dr. James Armstrong!

To the health of the General Secretary Dr. Claire Randall!

To the growth of mutual understanding and confidence between peoples!

Visit of the Catholicos-Patriarch of the Assyrian Church

On June 18, 1982, His Holiness Catholicos-Patriarch Mar Dinkha IV of the Assyrian Orthodox Apostolic Church of the East*, accompanied by his secretary, Deacon Aziz Shammas, arrived in Moscow (see *JMP*, 1982, No. 10, p. 4).

His Holiness Catholicos-Patriarch Mar Dinkha IV came to the USSR to participate in the consultation of the Commission on the Churches' Participation in Development of the World Council of Churches: "Just Development for Fullness of Life Orthodox Approach", which was held in Kiev on June 22-30, 1982.

In the Sheremetievo Airport, the distinguished guest was met by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and Archpriest Leonid Kuzminov, Rector of St. Nicholas Church in Moscow.

On Saturday, June 19, His Holiness Catholicos-Patriarch Mar Dinkha IV was received by the Head of the DECR, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. During their conversation, the distinguished guest described the life of the Assyrian Church whose flock is dispersed in many countries. Catholicos-Patriarch Mar Dinkha IV expressed his desire to establish beneficial contacts between the Assyrian Orthodox Apostolic Church and the Russian Orthodox Church, he spoke also about the aspiration of the Church for the unity of Churches and peace throughout the world.

The Assyrian Catholicos-Patriarch thanked the Soviet Government and His Holiness Patriarch Pimen for the opportunity to visit the USSR.

Metropolitan Filaret gave a dinner in honour of His Holiness Catholicos-Patriarch Mar Dinkha IV of the Assyrian Church, at his residence in Serebryany Bor.

The next day, Sunday, His Holiness Catholicos-Patriarch Mar Dinkha IV attended the Divine Liturgy in the Patriarchal Cathedral of the Epiphany. The Liturgy was celebrated by His Holiness Patriarch Pimen and was attended by a great number of Orthodox Assyrians**. After the Liturgy the Primate of the Russian Orthodox Church greeted the Primate of the Assyrian Church. His Holiness Catholicos-Patriarch Mar Dinkha IV spoke in reply.

On June 21, His Holiness Catholicos-Patriarch Mar Dinkha IV and Deacon Aziz Shammas, together with other participants in the CCPD

* On the Syro-Chaldean Church See: N. Muraviyov, *JMP*, 1956, No. 4, p. 66; M. Dobrynin, *JMP*, No. 12, p. 68.

** The Syro-Chaldeans consider themselves descendants of Asshur, the second son of Shem (Gen. 10. 22).



His Holiness Catholicos-Patriarch Mar Dinkha IV of the Assyrian Orthodox Apostolic Church

consultation, left for Kiev.

After their return from Kiev, on July 1, His Holiness Catholicos-Patriarch Mar Dinkha IV and Deacon Aziz Shammas visited the Trinity-St. Sergiy Lavra. The guests were escorted by Archbishop Vladimir of Krasnodar and Kuban.

The eminent guests visited the Moscow Theological schools where Archpriest Vladimir Cheryavyy gave them a detailed account of

of the academy and seminary. In his turn, His Holiness the Catholicos-Patriarch told them of his Church. They also touched upon doctrinal, liturgical, and canonical questions. The Assyrian Church has no theological schools. The Assyrians receive religious education mainly at the Catholicos-Patriarch Mar Dinkha IV extended his desire to send their candidates for priesthood to study at the Moscow Theological Seminary.

On July 2, His Holiness Patriarch Pimen received His Holiness Catholicos-Patriarch Mar Dinkha IV and Archbishop Vladimir of Krasnodar and Kuban—co-chairmen of the CCPCD in Ukraine in Kiev, at his Moscow residence. Metropolitan Filaret of Minsk and Byelorussia, Prof. N. A. Zabolotsky (CCPD) were also present. His Holiness Catholicos-Patriarch Mar Dinkha IV, as the co-chairman of the consultation, informed His Holiness Patriarch Pimen of the proceedings and results.

On the same day, on behalf of Metropolitan Filaret, Archbishop Platon of Sverdlovsk and Kurghan, Deputy Head of the DECR, gave a reception in honour of the participants in the CCPCD consultation. In the evening they were received by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department.

On Sunday, July 4, His Holiness Catholicos-Patriarch Mar Dinkha IV celebrated Liturgy according to the ancient rite of his Church in the Church of the Icon of the Mother of God "The Sign" in Pereyaslavskaya Sloboda, Moscow. The Liturgy was celebrated before the specially prepared altar, on the ambo by the Holy Fathers. The Liturgy was attended by many Assyrians, most of them received Holy Communion. After the Liturgy, the Assyrian Patriarch delivered a sermon in his native language. Then

His Holiness Catholicos-Patriarch Mar Dinkha IV and the rector of the church, Archpriest Vladimir Rozhkov, exchanged greetings. The Assyrians, present in the church, cordially thanked His Holiness Patriarch Pimen for the opportunity to pray together with the Assyrian Patriarch. (The Head of the Assyrian Church conducted a divine service also in Kiev, for the Assyrians residing in the city.)

That same day, in the restaurant of the Sovetskaya Hotel, the Assyrian community gave a reception in honour of His Holiness Catholicos-Patriarch Mar Dinkha IV. Archbishop Vladimir of Krasnodar and Kuban delivered greetings on behalf of the Russian Orthodox Church. In his response, Catholicos-Patriarch Mar Dinkha IV stressed the love of his people for the Russian Church, and wished the Assyrians living in the Soviet Union, to be worthy citizens of their Motherland.

On July 5, His Holiness Catholicos-Patriarch Mar Dinkha IV and Deacon Aziz Shammas were received by V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

On July 6, His Holiness Catholicos-Patriarch Mar Dinkha IV and Deacon Aziz Shammas left Moscow. The guests were seen off by Archbishop Platon of Sverdlovsk and Kurghan, Archpriest Leonid Kuzminov, and representatives of the Assyrian community.

Saying farewell, His Holiness Mar Dinkha IV asked that his cordial gratitude for the brotherly reception and Russian hospitality be conveyed to His Holiness Patriarch Pimen and the Supreme Authority of the Russian Orthodox Church.

Archpriest LEONID KUZMINOV

Norwegian Church Delegation on a Visit to the Soviet Union

A delegation of the Lutheran Church of Norway arrived in the Soviet Union from September 1 to October 7, 1982. The delegation consisted of Dr. Andreas Aarflot, Bishop of Oslo, Primate of the Church of Norway, Chairman of the Council for Foreign Relations of the Church of Norway; the Rev. Carl H. Traaen, General Secretary of the council; the Rev. Gunnar Stalsett, General Secretary of the Norwegian Biblical Society; and Mrs. Unn Stalsett. It was the first official visit from the Church of Norway to the Russian Orthodox Church.

At the airport the guests from Norway were received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Archbishop Irinei of Kirgizia-Ata and Kazakhstan; the latter accompanied the delegation during their tour of the Soviet Union.

On September 30, the delegation visited two Moscow churches and the Department of External Church Relations, where it had a meeting with its head, Metropolitan Filaret, and staff members of the DECR. In the afternoon, the guests went to the Embassy of Norway where Excellency the Ambassador Dagfinn Stenroed gave a luncheon to which were invited Metropolitan Filaret; Archbishop Platon of Sverdlovsk and Kurghan, Deputy Head of the Department of External Church Relations; Archbishop

Irinei; Dr. A. S. Buevsky, Executive Secretary of the DECR. In the evening, the delegation attended the prayer meeting at the All-Union Council of the Evangelical Christians-Baptists.

On October 1, the Norwegian delegation visited the Publishing Department of the Moscow Patriarchate and the Council for Religious Affairs. That same day His Holiness Patriarch Pimen of Moscow and All Russia received the delegates and invited them to dinner during which His Holiness the Patriarch and Bishop Andreas Aarflot exchanged speeches. In the evening, the delegation was received by Metropolitan Filaret at his residence in Serebryany Bor. The conversation continued at dinner which was attended by a Norwegian Embassy official, a representative of the Council for Religious Affairs of the USSR Council of Ministers, and staff members of the Department of External Church Relations. The participants in conversation were in favour of establishing contacts between the two Churches.

On October 2, the guests visited the Trinity-St. Sergiy Lavra and the Moscow Theological Academy. In the evening, they attended All-Night Vigil at the Patriarchal Cathedral of the Epiphany and saw His Holiness the Patriarch in the sanctuary.

The guests also visited Leningrad, Riga and Tallinn.

The Church of Norway

The light of the Christian Faith was brought to the land of Norway by missionaries from the British Isles. The enlightenment of Norwegian lands was completed in the 11th century, under King Olave Haraldsson († July 29, 1030), the heavenly patron of Norway. In 1104, the independent Lund Archbishopric was formed in Sweden, and the Church of Norway became a part of it. In 1152, the Church of Norway entered the jurisdiction of the Archbishop of Nidaros (later—of Trondheim), who was subordinated directly to Rome.

From 1397 *de facto*, and from 1537 *de jure*, Norway was under Denmark, and the Reformation came to Norway through Danish conquerors. Archbishop Olave Engelbrektson of Trondheim in 1537 was forced to leave the country, the seats of deposed bishops were replaced by Evangelical superintendents, who later were named bishops. In 1539, Norway adopted the Danish Church Rule of 1537. No other denomination but Lutheranism was recognized here until 1845, when the Roman Catholics received equal rights with Protestants.

In 1814, in accordance with the Kiel Treaty, Norway became part of Sweden, and in 1905 it received state independence. Up to early 20th century the Church of Norway used liturgical books in Danish. The Old Testament was translated into Norwegian in 1891, and the New Testament—in 1904.

At present, the Church of Norway preserves, in general, the order of the Early Church. She has ten dioceses, three of which—that of Trondheim (Nidaros), Bergen and Oslo—were founded before the 12th century. The dioceses of Stavanger and Hamar were formed later, and then—five more dioceses—the dioceses of Kristiansand, Tonsberg, Borg (Fridrikstad), Southern Gelgoland and Northern Gelgoland.

The dioceses are divided into 91 deaneries which are composed of parishes. A parish is headed by the chief pastor—*sokneprest* (rector) who is assisted by other pastors and church servants.

A diocese is ruled by a bishop together with the diocesan council. The members of councils (5 representatives of the clergy and 8 lay representatives from every diocese) form the Council of the Church of Norway—the executive body which presents every four years a report of its activities to the diocesan councils. Relations between the Church of Norway and the government of the country are realized through the Ministry for Culture, Education and Church Affairs. The Parliament is in charge of Church legislation.

The future pastors are trained at the Theological Faculty of the Oslo University (1811) and at the Free Theological Faculty founded in 1907. The latter is financed by voluntary donors, and since 1972 also by the state (state subsidies are 40 per cent of its annual budget).

At present, nearly 80 per cent of Norwegian pastors are graduates of the Free Theological Faculty.

In 1900 the Union of Pastors was formed which is a part of the National Society of Specialists with Higher Education. It is occupied with the increase of pastors' educational level. Deacons are trained in a college in Oslo, and deaconesses—in the educational centres of Oslo and Bergen.

The Council for External Relations, formed in 1971, realizes contacts between the Church of Norway and the World Council of Churches, the Conference of European Churches, the Northern Ecumenical Institute (Sigtuna, Sweden) and other international organizations. The council represents the Norwegian National Committee in the Lutheran World Federation. It includes the Theological Commission and Committee on International Affairs.

Today the Church of Norway has 3,750,000 members, i.e., 90 per cent of the country's population. She is headed by Bishop Dr. Andreas Aarflot of Oslo.

The visit of Dr. Andreas Aarflot is the visit of the Bishop of Oslo to the Patriarch of Moscow and All Russia. Contacts between representatives of the Lutheran Church of Norway and the Russian Orthodox Church place earlier.

In February-March 1956, Metropolitan Nikolai Krutitsy and Kolomna and Docent V. I. Tsin of the MTA visited Norway and met leaders of the Lutheran Church of Norway and representatives of the Norwegian public.

In 1956, the Rev. Ragnar Forbeck, a prominent public figure, member of the World Council, winner of the International Prize "Strengthening Peace Among Nations", visited the USSR. In June 1959, the Rev. R. Forbeck was the guest of the Moscow Patriarchate. His meetings and talks with Metropolitan Nikolai Krutitsy and Kolomna served, to a large extent, to strengthen relations between the Russian Orthodox Church and the Lutheran Church of Norway.

Representatives of both Churches cooperate in such inter-Church organizations as the CEC and CPC. In June 1978, a joint meeting of the Presidium and Advisory Committee of the Conference of European Churches took place in Norway. The delegation of the Russian Orthodox Church, headed by Metropolitan Aleksiy of Linn and Estonia, a CEC President, also participated in this meeting.

At the invitation of the Norway-USSR Friendship Society, the delegation of the Russian Orthodox Church headed by Archbishop Zosim of Kursk and Belgorod stayed in Norway from January 27 to February 3, 1981. The members of the delegation met with the representatives of the Lutheran Church of Norway.

Inauguration of Archbishop John Vikström—the Primate of the Evangelical Lutheran Church of Finland

The delegation of the Russian Orthodox Church, headed by Metropolitan Antony of Leningrad and Novgorod, was in Finland from September 10 to 20, 1982, for the inauguration

of the new Archbishop of Turku and Finland. The Primate of the Evangelical Lutheran Church of Finland. The delegation included Archbishop Manuil, Secretary of the Leningrad Diocese.

istration, and Archpriest Bogdan Soiko, Assistant Dean of the Patriarchal Parishes in Finland.

Representatives of the Russian Orthodox Church went to Turku, where they were welcomed by Bishop Dr. John Vikström and his secretary, the Rev. Tapio Saraneva. Bishops of the dioceses of the Evangelical Lutheran Church of Finland as well as guests invited for the festivities arrived in Turku.

On September 11 an evening was held in the Lutheran Centre which was attended by all the Finnish bishops of Finland and the guests. The evening began with common prayer. Then the members of the local Lutheran church sang some hymns in an old chant.

At his address at the inauguration of Bishop John Vikström, Metropolitan Antony of Novgorod and Novgorod noted the honour of the cross which entails profound and lofty duties. Metropolitan Antony, on behalf of the Russian Orthodox Church, presented Dr. Vikström with an ornamented cross as a sign of brotherly

relations between our Churches.

On September 12, Sunday, during divine service in the Turku cathedral church, the inauguration of Archbishop of Turku and Finland Dr. John Vikström took place.

In the afternoon, a grand reception was given in the hall of the Christian Centre. The head of the delegation of the Russian Orthodox Church, Metropolitan Antony of Leningrad and Novgorod, read out the Message of Greeting from His Holiness Patriarch Pimen of Moscow and All Russia.

The next day Dr. John Vikström, the new Archbishop of Turku and Finland, gave a dinner in honour of the delegation of the Russian Orthodox Church.

In the evening, the delegation went to the Dormition Cathedral in Helsinki. Metropolitan Antony was greeted by Metropolitan John of Helsingfors (Finnish Autonomous Orthodox Church) and the clergy of the cathedral.

Archimandrite MANUIL,
Archpriest BOGDAN SOIKO

MEETING OF THE COMMITTEES OF THE ECUMENICAL FORUM OF CHRISTIAN WOMEN

On November 4-8, 1982, a meeting of the Coordination and Executive Committees of the Ecumenical Forum of Christian Women in Europe took place at the Meeting Centre of the Reformed Churches of Switzerland, in Cartigny, Switzerland. It was the first meeting to be held in the constitutional assembly of the forum since 1972.

The agenda included questions on the further development of the forum and finance. It was agreed to convene a seminar of Christian women in Europe at the beginning of 1984, and work out a plan for the participation of forum members

in various international and national women's conferences.

The basic aim of the ecumenical forum is to strengthen contacts among women of Europe and other continents, especially among women in Western and socialist countries; to promote cooperation in achieving peace and justice; to intensify women's activity in Churches and the ecumenical movement, and to exchange information and experience in ecclesiastical activity.

The Russian Orthodox Church and the Churches in the Soviet Union were represented by N. S. Bobrova, staff member of the DECR.

An Ecumenical Team in the FRG

At the initiative of the World Council of Churches and at the invitation of the Evangelical Church in Germany, an ecumenical team representing the WCC member-Churches visited the FRG from September 15 to October 6, 1982. The ecumenical team consisted of 18 persons from various countries and confessions. The Russian Orthodox Church was represented by Bishop Vladimir of Krasnodar and Kuban, delegate to the 6th WCC Assembly in Van-

couver, Canada, and Georgiy Glushik, a student at the Moscow Theological Academy and youth delegate to the assembly.

The team broke up into six sub-groups and visited different cities in the FRG where they learned about the life of German Christians.

Seventy ecumenical teams will visit various countries in preparation for the 6th WCC Assembly. A similar team visited the WCC member-Churches in the USSR in October 1982.

ECUMENICAL CHRONICLE

Fairy von Lilienfeld honoured. The 65th birthday of Dr. Th. Fairy von Lilienfeld, professor of history and theology of the Christian East at the Theological Faculty of the Erlangen University, was celebrated on October 4, 1982, in Erlangen. In recognition of the great contribution made to the development of fraternal relations between the Russian Orthodox Church and the Churches of the Evangelical Churches in Germany

(FRG), and in connection with her 65th birthday, His Holiness Patriarch Pimen of Moscow and All Russia awarded the Order of St. Sergiy, 3rd Class, to Dr. F. von Lilienfeld. At the jubilee meeting Dr. Lilienfeld read a paper on: "Sophia—the Wisdom of God. The Traditions and Foundations of Sophiology in the New Russian Religious Philosophy". Bishop Longin of Düsseldorf (Central European Exarchate) congratulated Dr. Lilienfeld and presented the Order of St. Sergiy to her.



St. Andrei Rublyov and the Theology of the Icon

St. Basil the Great has this to say about the soul ascending from the image to the Prototype: "By blissful contemplation of the image you will discern the ineffable beauty of the Prototype".¹¹ Elsewhere he elaborates the thought: "As soon as we, with the help of the Illumining Power, lift our gaze to the beauty of the Image of the Invisible God and through it are elevated to the contemplation of the Prototype, which surpasses all beauty, it is invariably accompanied by the Spirit of Knowledge, Who in Himself grants to these who view the truth a secret power of vision to contemplate the Image".¹² St. Basil the Great thus offers a general theory of the image, speaking about God's manifestation of His Image in Himself to pure souls. These profound thoughts, however, can also be applied to one of the sections of the theory of the image—to icon-painting.¹³ The very contemplation of an image is blissful if the image is true and if it "contains the Spirit of Knowledge".¹⁴ This beatific state is common in various degrees to all souls in the presence of an icon, who experience, without being aware of it, its sanctifying effect. This great spiritual power is ever present in the works of the saintly icon-painters, in which the conciliar experience of the Church is realized through the personal experience of the icon-painter and becomes a true sign of sanctity. Therefore the path of an icon-painter is a holy feat. The Council of the Hundred Chapters of 1551 chartered the middle and "moderate" course for every icon-painter so as not to overburden him with excessive acts and labours inasmuch as an average icon-painter is expected to be faithful to the Church and adhere to the ca-

nons of iconography. St. Iosif of Volokolamsk bears lofty witness to St. Andrei Rublyov: "Icon-painters Daniil and Andrei possessed such virtue and were so much concerned about fasting and monastic living that... they were granted Divine Grace. Their only concern was to gain Divine Love, never thinking of anything worldly, but always elevating their minds and thoughts to the Imperial and Divine Light...".¹⁵

Laconic as it is, the witness of St. Iosif shows that St. Andrei followed the highest path of asceticism. St. Iosif's words are of special importance for understanding the personality of St. Andrei and his icons, if we consider them in the context of the ascetic writings of the Church Fathers. St. Andrei followed his ascetic path thinking always of the acts of the saints whom he depicted and from whom he learned. St. Iosif speaks of various spiritual acts made by St. Andrei. He stresses his strict fasting and describes him as a true monk. St. Iosif speaks of St. Andrei's understanding of Divine Love, inasmuch as successful understanding. In the words of St. John Climacus "love in its essence is becoming like God insofar as this is possible for men".¹⁶ St. Iosif speaks of St. Andrei's detachment from temporal things, of his dispassionate charity. Finally, he speaks of St. Andrei's constant prayers which elevated him to the Light. In the words of St. Isaac of Sinai "the loftiest prayer, of those which are perfect, is an exultation of the heart which is entirely free from sensual passions when it approaches God with an intelligible sight of the spirit".¹⁷ St. Andrei "surpassed everyone in wisdom" is to say, he possessed the gift of spiritual knowledge and teaching.

The concept of "likeness" implies a degree of affinity of those who are

Continued. For the beginning see *JMP* No. 1.

who are alike recognize each other. St. Andrei created his spiritually imbued images by virtue of his own likeness to those whom he portrayed, to whom he prayed and whom he worshipped and venerated—the Saviour, the Protokos and the saints. Therefore, apart from written accounts, the personality of St. Andrei is revealed in his works. His creations are accepted by the Church as witness of his sanctity.

The work of an icon-painter in its essence requires profound and humble reflection on the action of the Holy Spirit in man and in the world. An icon-painter attains true divine thought in an image only if he himself has traced the path to Divine Knowledge outlined by the Holy Fathers. It is for everyone who can develop creatively the iconographic canon. The art of icon-painting, as a realization of the action of the Holy Spirit, can be described in the words of St. Basil the Great: "For the mode of granting and how the Spirit abides in all and in each individually, let it be examined by the Lord which is worthy of such examination, having been freed from heretical temptations and women who enchant men. And let him approach the work in silence.... Just as the rays of the Sun pierce a cloud bright and shiny, tinting the world, so the Holy Spirit, having entered the body of man granted him life, immortality, and sanctity, and raised him after he had fallen. And man, who had been dust and ashes, after the Spirit entered into him assumed the dignity of a prophet, an apostle, an angel of God."¹⁸

St. Basil the Great paraphrases the words of the neo-Platonic philosopher Plotinus, but fills his words with the loftiest Christian meaning. In the same way ecclesiastical art uses antique forms having purged them of sensuality. The importance of classical tradition in icon-painting cannot be denied; it also manifests itself in the works of St. Andrei Rublyov. The creative perception of this tradition is witness to his extremely high spiritual intuition.

The Orthodox ascetic teaching is one of the truest foundations for the understanding of art in general. It shows the essential aspects of spiritual life with amazing profundity and accuracy. The

writings of the Fathers contain rich material for analyzing art. Artistic images are born, just as man's thoughts, in his heart; and an artist who portrays man's spiritual life also portrays the passions, which we easily discern in the image portrayed. One can, therefore, apply to art the following words of St. Mark the Hermit: "External acts are born of spiritual acts... when the heart indulges in vices, pernicious thoughts and words are generated in it".¹⁹ Not only evil thoughts arise in the heart, but good ones as well. That is why art can create images purged of passions. This takes place when an artist's mind "regains the power to heed the voice of the heart" and "safeguards it in every way by prayer, and tries to penetrate in innermost and secure cells of the heart which are sheltered from the winds of cunning thoughts, which blow tempestuously and plunge the soul and body into the abyss of lust and hot lava; there is no broad and vast road paved with the words and images of temporal wisdom, which tempts those who follow it, even though they may have great wisdom, because the clean innermost chambers of the soul and the house of Christ admit our mind within only when it is naked and brings nothing of this age... except for *these three*, named by the Apostle, faith, hope, charity (I Cor. 13. 13)",²⁰ and in art this begets pure images.

Such observations are to be found in the writings of many other Church Fathers. St. Nilus of Sinai, for example, writes:

"...the cunning demons watch with curiosity our every act, they miss nothing in us, whether we lie in bed, sit, or stand, every word, sigh, and glance of ours; they watch closely and make use of all these things, as they *imagine deceits all the day long* (Ps. 38. 12), in order to slander the humble mind during prayer and extinguish the blessed light therein".²¹ This quotation notes the importance of every separate and slightest act for spiritual life. Therefore in icon-painting not a single superfluous line or stroke is permitted.

And it is again ascetic experience alone that provides the basis for the luminous and incorporeal quality of the matter depicted on the icon: "A hiding

place of virtues... thou hast removed the burdensome flesh from the host of thoughts knowing that weighty flesh gives food for thoughts...

...With spiritual sight, a host undefined, illuminated by the light of Divine Glory, partake of the piety that nourishes lofty minds."²²

The genius of St. Andrei Rublyov flourished at a time when Russia was still under the heavy Mongol-Tatar yoke and when Byzantium was crumbling under the blows of the Osman Turks who had already overrun the Orthodox East. Divine Providence saw fit to inflict the countries of the Orthodox region in general with tribulations which lasted throughout the main period of their historical formation. Placed between the Muslim East and Catholic West, the countries of the Orthodox East were exposed to constant pressure from both sides, at the same time they defended the West from eastern invaders. The West was entering the period of the Renaissance, which, while preserving the ecclesio-religious themes in art, lost the spiritual perception of the image as a consequence of a changed understanding of the image of Christ. This misunderstanding of the Christology of the icon became rooted in the West from the 8th century. Although formally it accepted the definition of the Seventh Ecumenical Council, the West in practice held to the positions of the Caroline Books and of the Frankfurt Council of 794. Some scholars consider Andrei Rublyov as a representative of the Russian pre-Renaissance, or even the Renaissance, and that consequently a si-

milar process took place in Russia one way or another. This view, however, is absolutely untenable. One contemporary scholar of the Renaissance "The fact is that in the Renaissance the human personality took upon the divine functions"²³. It goes without saying that no such process could have taken place in an Orthodox country.

NOTES

¹¹ St. Basil the Great. "On the Holy Spirit". St. Amphilochius, the Bishop of Iconium. Works, 4th edition, part 3, Trinity-St. Lavra, 1900, p. 226.

¹² *Ibid*, p. 256.

¹³ On correlation of the notions of general and particular theories of image. V. V. Bychkov. *Vizantiyskaya estetika* (Byzantine Aesthetics). Moscow, "Iskusstvo", 1958, p. 10.

¹⁴ St. Basil the Great. *On the Holy Spirit*. Aforesaid words of St. Basil the Great were applied to icon-painting directly by St. Ilarion of Volokolamsk. See: *Prosvyatil, ili obobrazheniye zhivotvoryayushchikh*. (Enlightenment and Exposure of the Heresy of Jewdizers). St. Ilarion of Volokolamsk. Works, Kazan, 1802, p. 10.

¹⁵ St. Iosif of Volokolamsk. *Otveshchaniye na bezazornym* (Behests to Those Interested). V. M. Lazarev. *Andrei Rublyov*, p. 77.

¹⁶ St. John Climacus. *Ladder of Paradise*. Russian translation. Moscow, 1892, p. 288.

¹⁷ St. Nilus of Sinai. *Works*, Vol. II, Moscow, 1858, p. 135.

¹⁸ St. Basil the Great. *Works*, 4th edition, part 3. Trinity-St. Sergiy Lavra, 1900, p. 226.

¹⁹ St. Mark the Hermit. *Treatise I. "On the Spiritual Law"*. Works, Moscow, 1858, p. 10.

²⁰ St. Mark the Hermit. *Treatise 4. "On Baptism"*. *Ibid.*, p. 166-167.

²¹ St. Nilus of Sinai. "Concerning the thoughts". Works, part I, p. 311.

²² St. Nilus of Sinai. "Ad Eulogium". Works, part I, p. 223.

²³ A. F. Losev. *Estetika vostochnykh slav* (Aesthetics of the Renaissance). Moscow, 1958, p. 75.

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(To be continued)

